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## I.—THE LIMITATION OF THE IMPERATIVE IN THE ATTIC ORATORS.<sup>1</sup>

Raff, the composer of the celebrated Lenore Symphony, happened one day to be taking a walk with a friend of his. In the course of their conversation, the friend made some remarks about the difficulties of musical harmony and counterpoint.

<sup>1</sup>"Contempt solves no problems" is a wise saying that I have tried to bear in mind under sore temptation throughout the course of my grammatical studies, and I have never joined heartily in the Homeric laughter or un-Homeric guffaw which is always evoked when the name of Protagoras is cited in connection with the doctrine of the moods and the use of the imperative in Homer. Indeed, I have considerable respect for the first professor that attacked the subject of Greek syntax, and should continue to have considerable respect for him, even if I were left to form my notion of Protagoras from the mime of the great prose Archilochus, Plato. Aristotle, to whom we are indebted for the Protagorean criticism of Homer, is an unsympathetic soul, and his report is an unsympathetic one: *τί γὰρ ἂν τις ὑπολάβοι ἡμαρτηθῆσαι ἃ Πρωταγόρας ἐπιτιμᾷ ὅτι εὐχεσθαι οἰόμενος ἐπιτάττει εἰπὼν μὴ νιν ἀεῖδε θεά; τὸ γὰρ κελεῦσαι, φησί, ποιεῖν τι ἢ μὴ ἐπίταξις ἐστίν* (Poet., c. 19). But even Aristotle does not deny that the criticism may have cogency in another sphere, and adds: *διὸ παρείσθω ὡς ἄλλης καὶ οὐ τῆς ποιητικῆς ἢν θεωρήμα*. Surely, any one who knows aught of the potency of the professional *eidolon* might see that Protagoras was under the spell of his own art, and judged Homer as he would have judged an oration; and a glance at the *prooemia* of extant orations will suffice to show to any one who is not too busy in asserting his own superiority by an idle laugh, that the rule which Protagoras applied to Homer is perfectly applicable to the orators. The mistake of Protagoras is no worse than the mistake which such a critic as Dionysios makes when he applies his rhetorical rules to such a master-workman in history as Thucydides. This absence of the imperative from

"Why," said Raff, "that's a simple matter. I can teach you the principles in a very few minutes." Now, in view of the large number of books on musical harmony, each claiming to possess merits of its own in the presentation of so difficult a subject, such a statement would seem paradoxical. But, as a matter of fact, to the initiated, the whole system of harmony resolves itself into a few elementary principles, and it is only facility in the practical application of these principles that involves the expenditure of considerable time and energy.

Similarly in the case of the subject under consideration, the theory is stated clearly enough by Hermogenes,<sup>1</sup> but the application of his dictum to the study of the stylistic effect of the imperative is not so simple a matter. Difficulties very soon present themselves, apparent exceptions are encountered, and we are brought face to face with a multitude of seemingly isolated facts. Yet as we progress and, by long-continued contact with the imperative, acquire a keen perception of its varying tone, the difficulties are cleared away, the facts no longer appear isolated, and the apparent exceptions are shown to be but so many striking confirmations of the rule.

To study the limitations of the use of the imperative, that are necessarily involved by its harshness, one naturally turns to oratory. In epic poetry and in the drama, it is true, the imperative abounds, but there is a perpetual shift of character and of situation, and the advantage, possessed by oratory, of the utterance of only a single individual, is lost. Comedy is further complicated by all the elements of mockery and travesty, and there is great danger of misinterpretation of facts. In lyric poetry, as in Pindar, we have, it is true, only one speaker, but the elements of ecstasy

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oratorical *prooemia* has for many years intensified my desire to have a full and accurate exhibit of the use of the imperative in the orators, and at my suggestion Dr. Miller has undertaken to fill this gap in our knowledge, and has filled it in his own way. In view of the widespread phenomenon of varying expression for command and prohibition, I should be inclined to lay more stress than he does on the psychological elements involved, but that reserve does not affect the importance of his research nor the suggestiveness of his presentation.—B. L. G.

<sup>1</sup> See Spengel, *Rhet. Gr.* II, p. 300, or Walz, III, p. 237: σχήματα δὲ τραχέα μάλιστα μὲν τὰ προστακτικά· οἷον τῆς Ἀριστογείτονος κρίσεως ἀναμνησθέντες ἐγκαλῆσασθε. . . . κῶλα δὲ τραχέα τὰ βραχύτερα (hence also imperative forms) καὶ ἂ μὴδὲ κῶλα, κόμματα δὲ καλεῖν ἄμεινον.

and surprise defy ordinary rhetoric, and in didactic poetry, while there is, of course, an abundance of imperatives, there is too much sameness. In history the material would be scant if it were not for the speeches and other quotations, and the artistic form of philosophy, the dialogue, is subject to dramatic conditions. But in oratory the case is different. Here rhetoric holds full sway, and the nature of the case in the majority of instances is such as to require considerable tact on the part of the writer in the proper handling of the imperative. A harsh imperative may seriously prejudice the effect of an oration. And yet there is not so little of the imperative found as to make the conclusions drawn therefrom practically useless.

The results of this study are presented in about the same order in which the various problems have been solved in the mind of the writer. The arrangement may not be the most logical one possible, but it is at least a practical one. It is very difficult to hit upon a perfectly satisfactory arrangement in the case of a subject, every part of which depends for its proper understanding upon a knowledge of all the other parts. We consider the oratorical limitation of the imperative—

1. As to *number* and *kind*.
  - a. No. of imperatives in entire body of orators. Substitutes. Omission of imperative. Imperatives addressed to jury. Kinds of imperative. Mollifiers. Recurrence of same verb. Cumulation of imperative.
  - b. Variations in the different departments of Greek oratory.
  - c. Variations in authors.
  - d. Variations in individual speeches.
2. As to *form*. Voice. Person. Positive and Negative. Tense.
3. As to *position*.
  - a. Prooemium.
  - b. Body of speech and epilogue.

# I.

At first blush it would seem that whilst imperatives could hardly be dispensed with altogether in most orations, yet if, as Hermogenes says, the imperative is harsh, we should not be likely to find in them a large number. An examination, however, reveals the fact that (excluding interjectional *φίπε*'s, but of course including

μή with the aor. subjunctive in prohibitions) there are 2445<sup>1</sup> imperatives on the 2284 solid Teubner prose pages<sup>2</sup> that remain of the Attic orators, after deducting the fragments, the letters, all of Hyperides, and the Demosthenean collection of prooemia. 2445 is not a small number. Indeed, if no other facts were taken into consideration, the results of the mere count would hardly justify the belief in the harshness of the imperative, and Hermogenes might be suspected of having based his opinion on a few examples that had attracted his attention by their particularly objectionable character. But figures are valuable chiefly by comparison. While 2445 is a large number, the bulk of the orators, as pointed out above, is likewise large, and *one* imperative per page does not, after all, seem an inordinately large proportion.

It must further be borne in mind that the imperative might have been used much more frequently. For we find in the orators scores of instances of substitutes for the imperative, each instance representing the avoidance of an imperative and bringing about a diminution in the number of occurrences. The cause of the avoidance need not always be harshness of *tone*; it may be harshness of colon, harshness of rhythm, desire of symmetry, but generally most or all of these elements are combined. The following are some of the actually occurring substitutes: *δέομαι* ὑμῶν, *δεῖ*, *χρή*, *ἄξιος* and *δίκαιος* used personally, *ὀφείλω*, *προσῆκει*, *εἰκός*, *αἰτοῦμαι*, *ἄξιῶ*, *ἄξιον*, *δίκαιον*, *συμφέρει*, *αἰσχροὺν* w. inf.; *εἰκότως*, *δικαίως* ἂν w. opt.; *εἰάν* with subjunctive or *εἰ* with optative; the verbal in -τέον and ἔργον with the genitive or the possessive pronoun followed by the infinitive.

Probably, of all the substitutes given above, the conditional sentence looks furthest removed from an imperative, and yet

<sup>1</sup> This makes about 107 imperatives to every 100 pages, or about 1 imperative to every page. The first six books of the Iliad contain at least 230 imperatives on less than 124 Teubner pages of epic poetry. This makes about 185 imperatives to every 100 pages. Now, taking into account the fact that a page of epic poetry is smaller than a page of prose, it would be perfectly safe to say that, volume for volume, the number of imperatives in the first six books of Homer's Iliad is about twice as great as that in the orators. In the case of the orators, the imperatives in quotations, in supposed laws, and in bracketed portions of the text, as also all doubtful imperatives, have been excluded from the count.

<sup>2</sup> All laws and bracketed portions of the text have not been counted. In case of fractions of lines, one-half or over has been counted as one full line, and less than one-half line has not been counted.



Isocrates himself tells us in 15, 72: ἐπιχειρῶ δὲ καὶ τοῦτο πείθει αὐτὸν ὥς χρὴ δεινὸν νομίζειν, that εἰ δεινὸν ἡγήσαιτο of 2, 14 is a substitute for the imperative. For, in proof of the fact that χρὴ δεινὸν νομίζειν is a substitute for the imperative, if proof be necessary, we need only turn to the previous section, §71, where Isocrates, referring to the expression in 2, 10: καὶ μὴν ἐκεῖνό γε φανερόν ὅτι δεῖ τοὺς ταῦτα δυνασομένους καὶ περὶ τηλικούτων βουλευομένους μὴ ῥαθυμεῖν, impersonal and indefinite as it is, says παραινῶ τῷ Νικοκλεῖ μὴ ῥαθυμεῖν. If the impersonal δεῖ followed by the infinitive, with the subject in the third person, may be a paraenesis to the person addressed, and if εἰ with the optative may be hortative, it is not necessary to prove that the other expressions may be substitutes for the imperative. Not that they are the exact equivalents of the imperative; but the intimation of the desire that the thing should be done is there, and the object sought to be attained is the same as in the case of the imperative, whilst the appearance of wishing to lord it over one (ἐπιτάττειν) is removed and an appeal is made to the person, either directly or indirectly, from the point of view of mercy, kindness, justice, fairness, propriety, utility, moral obligation, absolute necessity, etc.

To an entirely different sphere belong the use of the so-called imperative question and the imperative use of ὅπως with the future indicative. These are not mollifying substitutes for the imperative. ὅπως with the future indicative is undoubtedly colloquial, as the statistics given by Weber, *Entwicklungsgeschichte der Absichtssätze*, II, p. 123, plainly show, and it has no extended use in oratory. It is found only twelve times—twice in Lysias, once in Isaeus, and nine times in Demosthenes—and of these twelve instances only one is directly addressed to the body before whom the oration is delivered. The passage is found Dem. 4, 20. The orator begins ξένους μὲν λέγω and then, suddenly breaking off, stirs up his hearers by the vigorous parenthesis: καὶ ὅπως μὴ ποιήσεθ' etc. How much more effective this than an entreating μὴ ποιήσῃθ'!<sup>1</sup>

The use of the so-called imperative question is best studied in connection with the other kinds of rhetorical questions. Its tone

<sup>1</sup> Cf. Rehdantz ad locum: "man erwartet nun die Anzahl zu hören; aber bekannt mit der Leichtfertigkeit und Spottsucht seiner Mitbürger, welche eine so feierlich angekündigte und doch so bescheiden lautende Forderung lächelnd würden bewilligt haben, schlägt er ihnen zuvor durch die bittere Parenthese den Spott aus der Seele und reinigt so zu sagen erst die Gemüther zu der richtigen Stimmung."

varies all the way from mild astonishment to utter impatience and intense disgust. Says Rehdantz in a note to Dem. 4, 10: "Der Charakter dieser Frage ist ein wesentlich anderer als in der zu §2 behandelten. Hier strömt sie aus der unwillig erstaunten Seele des Redenden, und ihr Ziel ist Ueberführung<sup>1</sup> (ἐλεγχος Tiber. 8, 540, πείσις ἐλεγκτική Hermog. 3, 314) und Beschämung, welche zum Entschluss oder Handeln führen sollen und oft geradezu wie ein Befehl wirken; nur dass sie immer doch den Hörer als ein sich selber frei bestimmendes Wesen anerkennen." See also Rehdantz-Blass, Index to Dem., under "Frage." Hermogenes, Walz, III, p. 237, calls this kind of question ἐλεγκτικός and makes it only second in degree of harshness, the imperative holding the first place. The shortness of the colon, or rather comma, as Hermogenes would have it, also figures prominently in the harsh effect produced (cf. Hermogenes, p. 237 bottom and p. 238 top). The following are about all the instances that we have noted in which such a question might, with more or less change in the sentence, be replaced by an imperative of the second person. No claim to exhaustiveness, however, is set up, and no attempt has been made to register the various degrees of harshness: Lys. 14, 17; Isae. 3, 77; Dem. 19, 283 (*bis*); 20, 83 (*bis*); 21, 116 (*sexies*); 22 (*bis*); 23, 109; 24, 170 (*bis*); 203; 205; 25, 27; 53 (*bis*); 63; 36, 52 (*bis*); [44], 54; 45, 70; 54, 20; [59], 108; 117; Lycurg. 27 (*bis*); 54; 78; 115; 116; 121; Aeschin. 1, 130; 185; 2, 161; 3, 152 (*bis*); 235 (*ter*); 253 (*bis*); Din. 1, 15; 18; 37; 41; 42; 84; 87; 97; 106 (*ter*); 107; 2, 11 (*ter*); 14 (*bis*); 15; 3, 7 (*bis*).

It has just been shown that the number of the imperatives in the orators was considerably reduced by the use of mollifying substitutes. But there is another way in which the number might have been diminished, and that is by intentional or unintentional omission, without replacement by a substitute. But this is a matter that is not directly susceptible of proof. The mere absence of a construction does not prove that the nature of the construction is responsible for the conscious or even unconscious avoidance of it on the part of the author. And while, from the general behavior of the imperative as described in this article, it would seem that the nature of the imperative is such as to have caused its absolute omission on many occasions, yet it is hardly fair to utilize any such conclusion before all the evidence has been presented.

<sup>1</sup> I should prefer to take ἐλεγχος in the sense of *reproof* and not *conviction*.

In dealing with the actually occurring imperatives it is necessary, first of all, to distinguish between the persons to whom the imperative is addressed. It is perfectly evident that the imperatives addressed to one's adversary or to the clerk of the court, etc., do not enter prominently into the discussion. The clerk is the servant of the court, and there can be no harshness in addressing him in the imperative. Even Isocrates uses forms like *ἀνάγνωθι*, *κάλει*, etc. The common forms used in speaking to the clerk are *ἀναγίγνωσκε* (48 times), *ἀνάγνωθι* (134 times), *ἐπίλαβε* (11), *ἐπίσχε* (15), *κάλει* (114), *λαβέ* (162) and *λέγε* (256 times).<sup>1</sup> These imperatives are occasionally replaced by the third person imperative, which in this case would seem rather harsher than the second, inasmuch as spoken in the presence of the person to whom the request ought to be addressed. A more common substitute is the future. So instead of *κάλει τοὺς μάρτυρας* we have *τούτων τοὺς μάρτυρας παρέξομαι*. Instead of *ἀνάγνωθι* we find *ἀναγνώσεται*. In the same way, an *ἀνάβηθι* or *ἀνάβητε* addressed to the witness or witnesses is unobjectionable. The adversary seems to have been a perfectly legitimate object upon which to vent one's wrath. It is the person or persons to whom the oration is addressed whose feelings must be consulted, and so it is only the imperatives addressed to him or to them that are of primary importance. Now, of the 2445 imperatives mentioned above, the entire number of imperatives directly<sup>2</sup> addressed to the jury or substitute is only 1311. In judging of the significance of this number we must bear in mind that not all imperatives are of the same degree of harshness.

It may be read in every grammar that the imperative may be used to express a command, an exhortation, or an entreaty. In the genuine command we have an example of unmitigated harshness. There are no examples of this use among the imperatives addressed to the jury. Of the hortative, symbouleutic and paraenetic imperative we shall speak at full length below. Suffice it for the present to say that the greater number of imperatives belong to this class and that they vary in harshness according to the circumstances of the case. But a large number of the imperatives belong to the class of entreaty. When the imperative is used in an entreaty it has of course nearly lost all harshness of

<sup>1</sup> This and the foregoing figures include the few cases in which the one or the other of the just mentioned imperative forms does not refer to the clerk.

<sup>2</sup> The handful of imperatives indirectly referring to the jury either collectively or individually, may be ignored for present purposes.

tone. Moreover, two or more imperatives of entreaty are frequently used together, and even these are generally accompanied by some mollifying expression, so that the short, harsh colon that is characteristic of the imperative is avoided. The mere insertion of the phrase *ὦ ἄνδρες Ἀθηναῖοι* has a mollifying effect upon the tone of the imperative. An instance of a string of imperatives of most pitiful entreaty is found in Dem. 28, 19-20: *μηδαμῶς ὦ ἄνδρες δικασταὶ γένησθ' . . . μηδὲ . . . περιίδητε . . . βοηθήσατ' οὖν ἡμῖν βοηθήσατε . . . σώσατ' ἐλεήσατε . . . ἰκετεύω, ἀντιβोलῶ πρὸς . . . μὴ περιίδητέ με, μηδὲ ποιήσητε κτέ.* The introduction of a word like *δέομαι*, *ἰκετεύω*, *ἀντιβολῶ*, or a combination of these words, leaves no doubt as to the true tone of the imperative. These words occur with the aorist and present, positive and negative. The following are examples: Aeschin. 3, 61 *δέησομαι . . . δέησιν, ἐπινεύσατέ μοι.*—3, 156 *μὴ . . . ἰκετεύω ὑμᾶς, μὴ τρόπαιον ἴστατε . . ., μὴδ' αἰρεῖτε . . ., μὴδ' ὑπομνησκέτε.*—And. 2, 23 *δέομαι . . . ἀπόδοτε.*—Dem. 19, 195 *αἰτῶ σε καὶ δέομαι, δός μοι.*—[42], 19 *μικρὸν μὲν οὖν, ἰκετεύω, ἐπίσχε.*—[42], 32 *ἄφετε, ἰκετεύω πάντας ὑμᾶς.*—45, 85 *δέομαι καὶ ἀντιβολῶ καὶ ἰκετεύω μὴ ὑπερίδητέ με, κτέ.*—[50], 2 *δέομαι ὑμῶν μὴ με ἡγήσησθε.*—[50], 2-3 *δέομαι . . . δικαίαν δέησιν . . . ἀναμνήσθητε καὶ . . . φράζετε.*—Lys. 4, 20 *ἰκετεύω ὑμᾶς καὶ ἀντιβολῶ, ἐλεήσατέ με.* I desire in this connection to call attention to the frequency with which many of the imperative forms are repeated.<sup>1</sup> Constant recurrence would have a tendency to blunt the feeling of harshness on the part of the hearer. Especially noteworthy in this respect is the group of imperatives of the verbs *σκοπεῖν*, *σκέψασθαι*, *ἐνθυμείσθαι* and *λογίζεσθαι*. But, apart from their mere recurrence, there is another reason why these last-mentioned forms are rather mild. The plaintiff or the defendant knows that it is the duty of the judges to challenge mentally every statement he makes. It is expected of him to meet this challenge, and the most simple and direct way of introducing the arguments in support of his statement is the *σκέψασθε* or some similar expression, which in this case has almost the force of a simple causal particle. If we add to these weakest of hortative imperatives such closely related words as the

<sup>1</sup> It might be interesting to know that the whole number of imperative forms in the orators is about 667. These belong to 373 different verbs, which in turn are referable to 228 simple verbs. The whole number of imperative forms second plural (not all of which, it must be remembered, are addressed to the jury) is 318, and the number of verbs of greater or less difference of signification to which these belong is 229. The number of simple verbs to which these 229 different verbs may be referred is 147.



imperatives of θεωρεῖν, θεᾶσθαι, ὁρᾶν, νομίζειν, οἶεσθαι, ἡγείσθαι and a few others, we have disposed of about one-half of all the imperatives addressed to the jury or person to whom the oration is addressed.

Contrary to the tendency of avoiding the imperative, there is at times discernible a tendency to multiply its use. The explanation of the heaping up of two or more different imperatives in or about the same passage has in part been given on p. 406. The matter will be perfectly clear after the discussion, in Part III, of the position occupied by the imperative in the speech. Analogous to the heaping up of several different imperatives, but much more restricted in its use, is the repetition of the same imperative by anadiplosis. Aristophanes has made us familiar with this phenomenon by his παῖε, παῖε τὸν πανοῦργον κτέ., Eq. 247. Its use would be governed by the general laws of anadiplosis. The tone is that of great excitement, extreme passion or deep pathos. Hence there is little occasion for its use in the orators. For the rhetorical effect and for examples of anadiplosis in general, see, in addition to Volkmann, Rhetorik d. Griech. u. Röm., Rehdantz' note to Dem. 2, 10 and Rehdantz-Blass' index under 'Επαναδιπλώσις. To the example for the imperative there given, namely, Dem. 28, 20 βοηθήσατε, add Dem. 18, 139 δότε; 19, 97 εἰργετε; 25, 14 δότε; Aes. 3, 202 καλεῖ (parallel with the παῖε, παῖε of Aristophanes); and Din. 1, 29 μὴ ἀφῆτε.<sup>1</sup> Compare also Dem. 19, 46 μὴ νῦν—μὴ νῦν ἀφίστασο (cited by Rehdantz-Blass, l. c.), Aeschin. 3, 156 μὴ . . . μὴ . . . ἴστατε, and Din. 1, 85 μὴ, ὦ Ἀθηναῖοι, μὴ.

Essentially different is the repetition of λέγε in such passages as Dem. 18, 37 ὅτι δ' οὕτω ταῦτ' ἔχει, λέγε μοι τό τε τοῦ Καλλισθένους ψήφισμα καὶ τὴν ἐπιστολὴν τοῦ Φιλίππου ἐξ ὧν ἀμφοτέρων ἅπαντ' ἔσται φανερά. λέγε. In this and similar cases the order to state the decree, law, etc., is issued to the clerk, but instead of allowing him to act in obedience to the order at once, the speaker goes on talking at greater or less length. Meanwhile the clerk is naturally waiting for the signal to start, which is eventually given by the λέγε. Examples of this anaphoric use of λέγε are common enough in Demosthenes, but none have been noted in the other orators, excepting Aeschines 2, 61, where λέγε resumes a preceding παραγνώθι, and Din. 1, 52, where λέγε resumes λαβέ. It must, how-

<sup>1</sup> Wurm, Comment. ad Din., p. 130, does not mention this example among his collection of instances of anadiplosis in Dinarchus, and Mätzner's text has μὴ ἀφῆτε but once: Blass, Thalheim and Bekker repeat the μὴ ἀφῆτε in their texts.

ever, be borne in mind that while the imperative forms ἀνάγνωθι, ἀναγίγνωσκε, κάλει, λαβέ, ἀνάβηθι and ἀνάβητε, and ἀκούσατε are more or less freely used in Andocides, Isocrates, Isaeus and Lysias, the imperative form λέγε is found but once, namely, Lys. 10, 16 (Lys. 1, 18 contains the λέγε in a quotation), and Antiphon, who cites no laws, decrees, etc., in calling up his witnesses, uses only the expressions παρέξομαι, παρασχέσομαι and κάλει. Examples of λέγε—λέγε are Dem. 18, 28 (but second λέγε is omitted in S according to Weil); 37; 73 ("A et vulg. Ce mot a été omis dans S, L, F par suite, sans doute, du déplacement de la phrase qui le précédait." —Weil); 105; 115; 155; 212 (λέγε resumptive of λέγε in 211); 221 (λέγε resumptive of λέγε in 218); 289; 19, 38; 40; 63; 86 (particularly long parenthesis); 168? (Bekker, but neither Blass nor Weil); 20, 95 (*dis*); 21, 113; 23, 88; 159 (second λέγε omitted in S, according to Weil, and not found in Blass' text; it certainly is missed here); 160; 24, 41? (Bekker; but there is serious trouble about reading); 41, 28; [58], 9? (Bekker). Instances in which a λέγε resumes a preceding ἀνάγνωθι are Dem. 18, 118; 19, 270 (λέγε bracketed by Blass); 23, 151; 162; 45, 8. Cf. also Aeschin. 2, 61 and Din. 1, 52, cited above.

There is a similar but less common use of ἀνάγνωθι and ἀναγίγνωσκε, and this is not confined to Demosthenes. An imperative more rarely precedes, as in Isae. 2, 13 ἀνάγνωθι—§16 ἀναγνώσεται—ἀνάγνωθι; 3, 15 ἀνάγνωθι—ἀναγίγνωσκε; Dem. 24, 32 ἀνάγνωθι—ἀναγίγνωσκε; Aeschin. 2, 60 ἀνάγνωθι—ἀνάγνωθι. The future is more common, as in Isae. 3, 53 ἀναγνώσεται—ἀναγίγνωσκε; 5, 2 μάρτυρας παρεξόμεθα—ἀνάγνωθι; 6, 7 ἀναγνωσθήσεται καὶ οἱ παραγενόμενοι μαρτυρήσουσι—ἀνάγνωθι; 6, 8 παρέξομαι—ἀνάγνωθι; Dem. 24, 39 ἀναγνώσεται—ἀναγίγνωσκε; 27, 8 παρέξομαι—ἀναγίγνωσκε; [47], 24 παρέξομαι—ἀνάγνωθι. Cf. also Isae. 2, 16 above.

We have up to this point confined our discussion to the use of the imperative in the orators viewed as a unit. Let us now examine the variations of its use in the different departments of Greek oratory. We prefix a table showing the comparative frequency of the imperative in the different departments of Greek oratory.

TABLE FOR DEPARTMENTS.<sup>1</sup>

## 1. λόγοι ἐπιδεικτικοί.

Lysias 2 <sup>2</sup> and 33,	0	0	18.25		
Isoc. 9-13,	5	8	118.73		
Dem. 60 and 61,	13	14	24.97		
Total,	18	22	161.95	11	14
Dem. 61 (paraenetic),	12	12	14.75		
Balance,	6	10	147.20	4	7

## 2. λόγοι συμβουλευτικοί.

And. 3,	8	11	11.63	69	95
Lys. 34,	0	0	2.25	0	0
Isoc. 1-3 (paraenetic),	197	201	36.82	535	546
Isoc. 4-8 (with epid. turn),	16	25	160.54	10	16
Dem. 1-11 } symbouleutic,	71	97	161.20	44	60
13-17 }					

## 3α. λόγοι δικανικοί ἰδιωτικοί.

Lys. 10. 11. 17. 23. 32,	14	30	19.53	72 <sup>3</sup>	154
Isoc. 16-21,	16	34	62.76	25	54
Isaeus (entire),	48	149	127.79	38	117
Dem. 27-59,	193	571	433.06	45	132

## 3β. λόγοι δικανικοί δημόσιοι.

Ant. (all),	43	51	73.38	59	70
And. 1. 2. 4,	34	59	58.16	58	101
Lysias (remainder, exc. 34),	129	181	179.93	72	101
Dem. 18-26,	310	644	436.29	72	148
Lycurg.	21	41	39.81	53	103
Aeschin. (all),	136	243	178.82	76	136
Din. (all),	39	55	45.72	85	120

Of the three great departments of Greek oratory, the epideictic is represented chiefly by Isocrates. Ps.-Lys. ἐπιτάφιος (2) and Lys.

<sup>1</sup> The first column gives the number of imperatives directed to persons addressed; the second the entire number of imperatives; the third the number of solid Teubner prose pages; the fourth the percentage (number of imperatives per 100 pages) of the first column; and the fifth the percentage of the second column. Isoc. 14 and 15, [Dem.] 12, and Hyperides were excluded from the count for evident reasons.

<sup>2</sup> It was found impracticable to distinguish between spurious and genuine speeches.

<sup>3</sup> This number, owing to the inadequate material upon which it is based, has no special significance.

Ὀλυμπιακός (33), Ps.-Dem. ἐπιτάφιος (60) and ἐρωτικός (61), and Hyp. ἐπιτάφιος are the only extant specimens of show speeches from the rest of the Attic orators. On purely epideictic soil there is but little room for the imperative. The Greek eulogy, or its counterpart, the invective, usually remains true to its name. While there was every temptation for exhortation or for administering a bit of friendly advice, yet the narration of glorious deeds,<sup>1</sup> the recounting of excellent qualities, formed the principal object of the encomium, and the paraenetic part, if not entirely wanting, receives but little space, the advice being given in an indirect way. This gives the speech an air of dignity and reserve entirely appropriate to the occasion. The use of the direct imperative second person would betoken a certain amount of familiarity and personal interest, and hence we are not surprised to find a few imperatives in the funeral oration of Pericles, Thuc. 2, 35-46, and in an imitation of it in Plato, Menex. 236 D-249 C, though in the latter the dead are ingeniously made responsible for all the advice there given. I was curious enough to know how the imperatives in all the extant funeral orations of the classic times ran, and so present the results of my investigation.

*Imperatives in funeral orations.*—Gorgias ἐπιτάφιος. Cf. Blass, Attische Bered. I<sup>2</sup>, p. 61. We possess one large fragment and probably several smaller fragments. There is no imperative in the larger fragment.—Thuc. 2, 35-46, Pericles' funeral oration. §43, 4 ζηλώσαντες καὶ . . . κρίναντες, μὴ περιορᾶσθε τοὺς πολεμικοὺς κινδύνους. §44, 4 ἡγείσθε . . . καὶ . . . κουφίζεσθε to such of bereaved parents as are too old to have any more children. §46, 2 νῦν δὲ ἀπολοφυράμενοι ὃν προσήκει ἕκαστος ἀποχωρεῖτε. There are a number of substitutes for the imperative. The length of the oration is 7.19 Teubner pages.—Ps.-Lys. ἐπιτάφιος. No imperative.—Plato, Menex. 236 D-249 C. Length about 15.38 pages. 247 A πειρᾶσθε; ἴστε; 247 C τοῖς μὲν οὖν παισὶ ταῦτ' εἰρήσθω; 249 C ἀπολοφυράμενοι ἄπιτε. There are quite a number of imperative substitutes.—Ps.-Dem. ἐπιτάφιος. §12 μηδεὶς δ' ἡγείσθω; §37 ὑμεῖς δ' ἀποδυράμενοι καὶ τὰ προσήκονθ' ὡς χρὴ καὶ νόμιμα ποιήσαντες, ἄπιτε.—Hyper. IV, 6 (7), 14 καὶ μηδεὶς ὑπολάβῃ με. No imperative in the epilogue, but χρὴ θαρρεῖν is a substitute.—The Evagoras of Isocrates, which is considered a λόγος ἐπιτάφιος by Volkmann, contains a single imperative.

<sup>1</sup> Cf. Dem. 20, 141 on the nature of the funeral oration: ἐπὶ τοῖς τελευτήσασιν δημοσίᾳ ταφὰς ποιεῖσθε καὶ λόγους ἐπιταφίους ἐν οἷς κοσμεῖτε τὰ τῶν ἀγαθῶν ἀνδρῶν ἔργα (Bekker's text).



But the epideictic speech may be paraenetic or symbouleutic, and in such cases we may be at a loss as to how to classify. So the first eight speeches of Isocrates have all of them an epideictic stamp, and yet they are plainly paraenetic and symbouleutic. So the *ἐρωτικός* of Ps.-Dem. is largely paraenetic. We of course expect to find imperatives in a speech the main object of which is to give advice—a small number if the advice is given on one or two points only, a large number if a line of conduct is to be laid down. Accordingly, we find a very large number of imperatives in the first three speeches of Isocrates. It is self-evident if one is asked to give advice, one could hardly fairly be accused of harshness for using the imperative in compliance with the request. Yet even here the advice given might not be pleasant to the person seeking it, and in anticipation of this might be couched in a milder form. But different is the case with a self-constituted adviser. Unsought advice rarely meets with favor on the part of the old and receives but a doubtful welcome on the part of the young. There are exceptions, of course, and nobody will blame Isocrates for giving advice that was probably very badly needed. But Isocrates even here betrays his gentlemanly spirit, his good judgment and his refined taste for elegant expression by many a skilful evasion of an otherwise legitimate imperative. I need only remind the reader of the striking example from *πρὸς Νικοκλέα* discussed in the early part of this paper.

For a study of the imperative in the purely symbouleutic speeches, Demosthenes is about the only orator to whom we can turn. For of the speeches of Andocides, only oration 3 is a genuine specimen of the *γένος συμβουλευτικόν*, and of Lysias we have only the fragmentary oration 34. Isoc. 4-8<sup>1</sup> have an epideictic turn, and the number of imperatives is almost as low as in the purely epideictic class. The imperative, as we have seen in the previous section, has a perfectly legitimate place in the symbouleutic speech. The very name points to the imperative. But it must also be borne in mind that public orators are really self-constituted advisers. It is true that the better class of them look upon their work as a solemn duty they owe to their country, and this consideration, together with a greater or less degree of popularity, serves to mitigate the otherwise unpardonable harshness of the imperative. But the fact remains that they have not been appointed public counsellors, and their own personal interest,

<sup>1</sup> For 1-3 see above.

as well as the public welfare, would make them desirous of having their advice meet with favor. So a certain amount of caution must be exercised as to the way in which the advice is offered, and, as a matter of fact, there are only 44 imperatives addressed to the jury, in every 100 pages of this kind of Demosthenean speech. The expression *φημι δεῖν* abounds, and other substitutes for the imperative are not wanting. It is interesting to note the comparatively small number representing the total of all the imperatives in this class. This is due to the absence of witnesses, citations of laws, etc., the presence of which calls forth imperatives like *ἀνάγνωθι, κάλει, λέγε*, etc.

The third great class, that of the *λόγοι δίκανικοί*, remains. Here we must again divide into two classes, the public and the private. In the private orations the number<sup>1</sup> of imperatives is very much below the average for all the orators, whereas in the public speeches the number is almost as much above. In the latter class the avowed interest of the speaker in the public welfare made the imperative excusable, and frequently the length of the speech gave ample time for gradually working upon the feelings of the audience, and when their passion was fully aroused, the orator might give vent to his. Cf. Cic. Orat. §26 on Dem. 18.

It is only after the above study of the relative frequency of the imperative in the different departments that we can at all understand the figures for the different authors. For else how could we account for it that Lysias "venustissimus ille scriptor ac politissimus," who, according to Cic. Orat. 29, has nothing "insolens aut ineptum," should use so many imperatives? A glance at the table of departments shows that the vast bulk of Lysias consists of *public* judicial speeches, and in this department Lysias' figures are as low as those of Demosthenes.<sup>2</sup> Demosthenes here runs up to 72, while in his private orations he descends to 45. Isaeus' low number is explained by the fact that all his orations are private and of the class called *κληρικοί*. Dinarchus, the *κρίθινος Δημοσθένης*, abounds in imperatives and heads the list. This is perfectly consistent with his use of the so-called imperative question,<sup>3</sup> where he also leads. Next comes Aeschines, who has

<sup>1</sup> For the rest of this paper, unless otherwise specified, the *number* of imperatives is to be regarded as referring simply to the imperatives addressed to jury, etc.

<sup>2</sup> But the shortness of so many of Lysias' orations must also be taken into consideration. See below, p. 414.

<sup>3</sup> See above, p. 404.

a high temper and is by no means free from vulgarity. Isocrates must justly be placed at the end of the list, notwithstanding the fact that the table assigns him the number 53. The number of imperatives in his epideictic and symbouleutic speeches (excluding paraenetic) is a minimum. For the private speeches his number is the lowest. It is the paraenetic speeches that swell his proportion of imperatives. We append the following

TABLE FOR AUTHORS.<sup>1</sup>

	Ant.	And.	Lys.	Isoc.	Isac.
Pages,	73.38	69.79	219.96	467.29	127.79
Effective imperatives, <sup>2</sup>	43	42	142	249	48
Do. per 100 pages,	59	60	65	53	38
Ivs. 3d person,	6	6	14	26	17
Other ivs. 2d person,	2	22	55	20	84
Total number of ivs.,	51	70	211	295	149

	Dem.	Lycurg.	Aesch.	Din.	Total.
Pages,	1061.46	39.81	178.82	45.72	2284.02
Effective imperatives, <sup>2</sup>	591	21	136	39	1311
Do. per 100 pages,	56	53	76	85	57
Ivs. 3d person,	130	3	35	..	237
Other ivs. 2d person,	609	17	72	16	897
Total number of ivs.,	1330	41	243	55	2445

Besides this variation in the departments and in the different authors, there is also considerable variation in the number of imperatives of the individual speeches of the same author or of the same department. This variation will depend on a variety of circumstances, and no definite rules can be laid down. In general it may be said that timidity is unfavorable to the use of the imperative, and so we might expect to find more imperatives used by the accuser than by the defendant. So in *περὶ παραπρεσβείας*, where Aeschines is on the defensive and is in great alarm, he is forced to assume a modest and humble tone, which is indicated by the use of only 45 imperatives per 100 pages. This modesty and humility are conspicuously absent in his first oration, in which 84 imperatives per 100 pages are used, and still more so in the *κατὰ Κτησιφῶντος*, in which the number per 100 pages rises to 91. In the opposing speeches of Demosthenes we find precisely the

<sup>1</sup> It was found impracticable to distinguish between spurious and genuine speeches.

<sup>2</sup> For the sake of brevity this term is used in referring to the imperatives addressed to the jury or the person to whom the oration is addressed.

same state of affairs. In the *de corona* Demosthenes is on the defensive and uses only 42 imperatives per 100 pages, but in the *περὶ παραπρεσβείας*, where he is the accuser, he uses 95 imperatives per 100 pages. Calmness is hardly compatible with the extensive use of the imperative, but a passionate or a pathetic<sup>1</sup> speech would naturally abound in imperatives. Here again it is to be remembered that a speech may be calm at one point and passionate at another. An awkward and inexperienced speaker might in his *naïveté* use imperatives where a more experienced and clever speaker would avoid them. Furthermore, a short speech would in proportion contain more imperatives than a long one of the same kind. All these things have to be taken into consideration for a proper understanding of the number of imperatives in any one speech. For the sake of supplementing and further illustrating the above remarks, there is added the table on p. 415.

## II.

In the treatment of the limitation of the imperative in regard to form, very little need be said about voice and person. The imperative passive occurs but rarely, and then chiefly in the third person. There are only two or three instances of real passives of the second plural addressed to the judges. As far as person is concerned, it is to be remarked that there are only 237 instances of the third person, and of these only a small number refer to the jury. In regard to the tone of imperatives of the third person, it would probably be safe to say that while, as a rule, such imperatives, because less direct, are less harsh than those of the second person, yet they were not used as mollifying substitutes. Of very much greater importance is the question of the tone of the *negative*. This question has been pretty thoroughly discussed by Prof. M. W. Humphreys in his paper on Negative Commands in Greek, published in the Transactions of the Am. Phil. Association for 1876, p. 46 ff. Though the views there set forth on the tone of the negative imperative would seem, upon the whole, to be untenable, it is but due to Prof. Humphreys to say that his interesting discussion of the matter proved both suggestive and stimulating to the writer, and has been of considerable service in the formulation of the results presently to be given.

<sup>1</sup> Cf. the string of imperatives in the pathetic appeal of Dem. 28, 19-20. See above, p. 406.



TABLE FOR INDIVIDUAL SPEECHES.<sup>1</sup>

Ant.	2	3	And.	Lysias.	2	3
7.06 14	.50 0	2.06 97	38.06 63	9.22 43	10.06 139	2.00 250
2.22 0	2.81 142	1.94 52	7.91 76	16.56 0	7.72 13	19.16 89
3.19 63	3.22 93	2.56 78	11.63 69	8.88 45	3.91 0	19.31 67
2.44 123	2.38 120	25.19 71	12.19 33	3.66 109	3.56 84	9.69 31
2.69 74	1.28 0	13.84 14	.. ..	1.06 0	5.34 131	2.34 85
Lysias.	5	6	7	Isoc.	2	3
4.63 43	5.09 20	5.38 74	6.88 87	11.88 783	26.25 11	11.47 35
2.25 89	4.59 65	2.97 67	6.88 0	9.56 607	19.22 5	67.00 0
5.38 56	3.06 0	3.66 27	1.69 0	15.38 299	33.41 3	5.66 0
11.94 118	5.41 166	2.69 0	2.25 0	45.38 0	19.13 5	14.06 36
7.06 99	8.09 25	7.59 132	.. ..	36.28 30	15.47 0	74.38 13
Isoc.	5	Isaeus.	2	3	Dem.	2
12.13 8	4.47 22	11.00 82	14.91 7	14.03 14	7.19 42	7.88 38
14.28 21	.. ..	10.59 47	10.91 18	.. ..	8.03 25	9.75 21
15.00 27	.. ..	17.88 34	12.53 31	.. ..	9.16 131	16.84 53
12.16 33	.. ..	7.22 83	9.19 98	.. ..	12.94 54	17.28 29
4.72 64	.. ..	12.56 8	6.97 29	.. ..	5.81 0	17.59 45
Dem.	4	5	6	7	8	9
5.31 75	7.63 0	57.66 82	6.94 72	3.66 55	15.53 103	7.94 113
5.94 67	7.50 13	21.78 64	18.41 22	7.47 0	13.44 22	8.84 23
9.13 88	77.75 42	59.53 74	6.09 197	10.22 88	7.38 27	18.03 50
10.22 29	90.47 95	52.31 44	15.63 26	13.19 61	10.47 57	17.16 23
8.94 45	43.72 94	26.13 65	9.53 0	11.84 34	15.31 105	21.28 80
Dem.	11	12	13	Lycurgus.	Aeschin.	Din.
6.13 131	5.53 18	12.84 78	14.75 81	39.81 53	52.16 84	32.38 83
19.38 10	9.34 11	18.19 66	.. ..	.. ..	50.91 45	7.50 107
14.22 35	7.84 0	18.94 27	.. ..	.. ..	75.75 91	5.84 68
17.09 17	12.66 16	32.72 24	.. ..	.. ..	.. ..	.. ..
18.38 22	8.38 60	10.22 98	.. ..	.. ..	.. ..	.. ..

The whole number of imperatives in the orators, as pointed out above, is 2445. Of these the number of negatives is about 384, or a little less than 16 per cent. Of the effective imperatives, the number of negatives is 21 per cent. That this small proportion of prohibitions is not due to any greater inherent harshness of the negative command as compared with the positive, but to the fact

<sup>1</sup> For the sake of saving space the figures are arranged in rows of blocks of five, the first column of each block giving the length in solid Teubner pages, the second column the number of effective imperatives per 100 pages. For information regarding the authenticity, etc., of the different speeches, the reader must be referred to Blass, *Attische Beredsamkeit*, and to Blass' text edition of Demosthenes.

that there was no occasion to use the negative more frequently, would appear from the following considerations. To the Greek mind there seems to have been no difference between command and prohibition. "τὸ γὰρ κελεῦσαι," says Protagoras, according to Aristotle, poet., §19, "ποιεῖν τι ἢ μὴ ἐπιταγὴς ἐστίν." In the same way, there is no difference to our mind. Whatever distinction is made is a logical one, and not one of tone. A positive imperative may, according to circumstances, be more harsh or less harsh than a negative imperative. To measure the effect of an imperative, three things must be taken into consideration—the person who issues the command, the person to whom the command is directed, and the thing commanded. In the case of the person commanding, the most important item is the spirit that prompted the use of the imperative. If the tone was an imperious one, the imperative, whether positive or negative, meant that the command was to be executed simply because the master (would-be or real) so ordered it, and, as far as the person using it is concerned, is a harsh imperative. If the tone is simply hortative, the imperative is less harsh, and if suppliant entreaty characterizes the imperative, all harshness must be lost, so far as the speaker is concerned. In the case of the person to whom the command is issued, the most important point is again the spirit with which he receives the command. If his be a mind that will endure no imposition, if he be self-willed or of a rebellious spirit, or if he be a brute annoyed by even the most pitiful entreaty, every form of the imperative will be harsh. Lastly, other things being equal, a thing that is easy to do will be less disagreeable, if commanded, than a thing that is hard to do. If the above remarks are true, the conclusion would be that, other things being equal, the negative is not harsher<sup>1</sup> than the positive, and other things being *unequal*, the negative may be harsher than the positive, or the positive harsher than the negative. The view that the orators had no occasion to use prohibitions more frequently seems further to be confirmed by the facts we could gather regarding the use of the positive and the negative imperative in other authors. In the first six books of the Iliad about 230 imperatives (excluding *ἄγε* unless real imperative) were counted, and of these 37, or 16 per cent., are negatives. In

<sup>1</sup> Aken, *Modus u. Tempus im Griech.*, p. 32, top, is still more radical. He says: "die Beschränkung auf das *Verbot* rührt daher, dass eine Aufforderung etwas *nicht* zu thun, nicht eines so starken Ausdrucks bedurfte, als die positive, die erst in Bewegung setzen soll."

Xenophon's *Anabasis*, according to Joost, *Sprachgebrauch Xenophons in der Anab.*, there are 144 positive imperatives and only 11 prohibitions. So of the 155 imperatives, only 11, or 7 per cent., are negatives. According to Wagner, *Gebrauch des Imperativischen Infinitivs im Griech.*, there are in the *Iliad* 76 imperative infinitives of the second person and in the *Odyssey* 123, and of these 12 and 10, or a little less than 16 per cent. and a trifle more than 8 per cent. are respectively negative. That there are large numbers of prohibitions in Hesiod's *Works and Days* and in *Theognis* does not militate against our view. The frequent use of prohibitive forms in didactic poetry is to be expected. It is the duty of the adviser not only to tell his friend what to do, but also, by a timely word of warning, to caution him against making the same mistakes he himself has made or seen others make.<sup>1</sup> Isocrates, who knows how to avoid a harsh imperative, is fond of the balance of positive and negative imperative, as his large use of *μή—ἀλλά* in the speech to Nicocles shows. In the third speech of Isocrates, Nicocles gives his subjects a good deal of fatherly advice as to what they must not do, and in oration 6, one-half of Archidamos' exhortation is in the negative. Of the ten commandments, two are positive and eight negative. The truth is, virtue is a simple thing, but vice a many-headed monster, and the above only shows that, except in admonitions, the negative imperative is not generally of frequent occurrence. As far as the harshness of the form, apart from its meaning, is concerned, we should be inclined to say that the negative, because less short, would be less harsh than the positive. It might be well to note, in passing, that in the orators the negative is used by preference with certain imperatives, while it rarely occurs with others. This is of course due to the circumstances of the case. So positive forms of *ἀκούειν* occur 61 times, but negative forms only four times. Positive forms of *ἀναγιγνώσκειν* occur 185 times, but there is no occasion to use a single negative. Positive forms of *σκοπεῖν* and *σκέψασθαι* together occur 225 times, while negative forms are found only three times. Of *ἐνθυμείσθαι* only positive forms are used. On the other hand, *περιορᾶν* is used only in the aorist subjunctive with *μή*. Of *ἐπιτρέπειν* only prohibitive forms are used. The imperative of *εἶναι* is used overwhelmingly with the negative, etc.

<sup>1</sup> τὰ μὲν ποιεῖ is faced by τὰ δὲ μὴ ποιεῖ, Plat. *Protag.* 325 D; *hoc facito* by *hoc ne feceris*, Cic. *Div.* 2, 61, 127.—B. L. G.

Intimately connected with the consideration of the negative is that of the use of the tenses. The rule for prohibitions in Attic Greek is to use  $\mu\eta$  with the present imperative or  $\mu\eta$  with the aorist subjunctive, though, exceptionally,  $\mu\eta$  with the third person of the aorist *imperative* is found. This at once leads to the question as to why this curious distinction is made in the construction of positive and negative. Various answers have been given. The investigators that have treated the matter from an exclusively psychological point of view, however widely divergent their views may otherwise be, agree in stating that  $\mu\eta$  with the aorist subjunctive is a milder form of prohibition than  $\mu\eta$  with the aorist imperative. Delbrück seems to be about the only one that has attacked the problem from the historical side, and his results have been accepted without modification by Vogrinz, *Gram. des hom. Dialektes*, p. 269. Monro, *Homeric Grammar*, 2d ed., §328, thinks that Delbrück's conjecture is a highly probable one, and Brugmann, *Griech. Gram.*, §168, referring to Delbrück, remarks: "Dass man gewöhnlich nicht  $\mu\eta$   $\delta\epsilon\iota\chi\omicron\nu$ , sondern  $\mu\eta$   $\delta\epsilon\iota\chi\eta\varsigma$  sagte, hing vielleicht mit dem Ursprung des Ausgangs  $\sigma\omicron\nu$  zusammen." The curious behavior of  $\mu\eta$  with the aorist subjunctive in prohibitions in Homer first seriously attracted the writer's attention to the historical side of the question, and as the matter has a direct bearing on the subject under discussion, he begs leave to present his results. To Delbrück, whose account of the origin of the prohibitive constructions under consideration differs materially from that presented in the following pages, grateful acknowledgment is made for the valuable service derived from his *Altindische Syntax* in the course of this special investigation. To Professors Gildersleeve and Bloomfield special thanks are due for the encouragement received by the writer while working out this side of the question, and the present opportunity is gladly seized of thanking Prof. Gildersleeve for the many valuable suggestions by which this entire paper has been benefited. Prof. Bloomfield has also had the kindness to read the manuscript of this portion of the article, and the writer has profited greatly by his friendly criticism.

The main points of Delbrück's view regarding the origin of the imperative use of  $\mu\eta$  with the aorist subjunctive are stated by him, *Syntakt. Forsch.* IV, p. 120, as follows: "Es diene also wahrscheinlich der Imperativ ursprünglich nur der positiven Aufforderung, bei negativen Aufforderungen gebrauchte man  $m\acute{a}$  mit



dem unechten Conj. Im ältesten Sanskrit hat sich dies Verhältniss erhalten, im Griechischen dagegen dehnte sich, da der gesammte Imperativ (erster und zweiter Schicht) als eine einheitliche Formation empfunden wurde, die Verbindung mit  $\mu\eta$  von der zweiten Schicht, bei der sie überliefert war, auch auf die erste aus. Da nun der Imperativ präs. von allem Anfang an im Griechischen eine geläufige Form war, so befestigte sich als dauernder Typus die Konstruktion von  $\mu\eta$  mit dem Imper. präs. Der Imper. aoristi dagegen war, wenn die oben angedeutete Hypothese Grund hat, im allerältesten Griechisch so gut wie nicht vorhanden. Man musste desshalb beim Aorist um ein Verbot u. dgl. auszudrücken, zum Conjunctiv mit  $\mu\eta$  greifen, und so entstand als ein zweiter fester Typus  $\mu\eta$  mit dem Conj. aoristi. Als nun der Imperativ aoristi später häufiger wurde, war der Conjunctiv-Typus schon so eingelebt, dass ein Imperativ mit  $\mu\eta$  fast garnicht dagegen aufkommen konnte. Es scheint mir also, dass die Bevorzugung des Imperativs im Präsensstamme und des Conjunctivs im Aoriststamme keinen logischen, sondern einen historischen Grund hat." There are two points in the above theory that seem particularly objectionable. The first is that while the existence of the aorist imperative is virtually denied for the earliest period of Greek, the need of an aorist form of prohibition is asserted. Or, if the view as expressed *Syntakt. Forsch.* I, p. 20 f. be preferred, a severe critic might be prone to detect a slight inconsistency between the two statements "der auffordernde Conjunctiv aber würde, wie das Sanskrit zeigt, mit dem Imperativ wesentlich gleichbedeutend gewesen sein, er ist also im Griechischen aus Streben nach klarer und deutlicher Ausdrucksweise abgeschafft worden" and "Was zunächst die Sätze mit  $\mu\eta$  betrifft, so beruht die Verbindung von  $\mu\eta$  mit dem Conjunctiv des Aorist auf einer vorgriechischen Gewohnheit, sie stammt aus einer Zeit, in der höchst wahrscheinlich ein Imperativ vom Aoriststamme noch nicht, oder wenigstens erst in schüchternen Anfängen vorhanden war." The second objectionable point is the assumption that the aorist imperative barely existed in the earliest period of Greek. As this is the essential point of Delbrück's theory, an attempt will, in the first place, be made to show that the aorist imperative is probably anterior to the present imperative and that it is certainly at least as old.

When the manifold uses of what Brugmann calls the Injunctive are considered and the facts of its history in Sanskrit are carefully

weighed, the view that the oldest mass of this injunctive represents, if not the oldest, yet at least the largest part of the oldest forms of the verb, appears highly probable (Delbrück, *Altind. Syntax*, §205). These oldest forms of the verb, according to this view, "designated only the connection of an action with a person, without reference to tense and mood, and, according to circumstances, they might express a present, a past, or a postulated (subjunctive-imperative and future) action." See Thurneysen,<sup>1</sup> *K. Z.* 27, 173. Compare also Brugmann, *Morphol. Unters.* III, p. 11 (bottom), and Thurneysen, *l. c.*, p. 174. Now "Avery has shown that numerically even in AV, the aorist preponderates until in P,<sup>2</sup> and that, in connection with the particle *mā*, it is almost all that is left of the injunctive" (Delbrück, *l. c.*, §204), and in classical Sanskrit, while the *present* imperative is all there is left of the imperative, not *mā* with the *imperfect* injunctive, but *mā* with the *aorist* injunctive survived, and that in spite of the general breaking down of the aorist tense. From this the inference may justly be drawn that the oldest aorist injunctives constituted the oldest mass of the injunctive and that the imperfect injunctive was merely an analogical formation that did not have vigor enough to live.<sup>3</sup> From these very ancient aorist forms of the injunctive and by the side of them, other forms of the verb were developed. The development may have been about as follows: Presents were differentiated by various processes of expansion, and, by means of the augment or similar syntactical device, or simply the absence of what had come to be considered distinguishing characteristics of the presents, the original forms became preterits. In some cases the simple form of the present was retained, and so we have forms like *φημί* and *ἔφην* in Greek; in other cases the process of expansion went on, the simpler form of the present was lost, the longer form being retained, and so a present *δίδωμι* is found by the side of an aorist *ἔδομεν*, a present *βαίνω* with aorist *ἔβην*. By the time that another past had been formed from these longer presents by the use of the augment, or secondary endings or other means, the perfect had probably been introduced, and, for that matter, may be as early a form as the present. Other modes of forming the aorist were adopted, and

<sup>1</sup> Thurneysen states that the theory is not essentially new.

<sup>2</sup> Delbrück's notation for Vedic prose.

<sup>3</sup> Whitney, *Sanskrit Grammar*, 2d ed., §779 *a*, speaks of the aorist and perfect tenses as though it were an established fact that they are older tenses than the imperfect.

their augmentless forms were by analogy used as injunctives. The subjunctive came into use as a more transparent mode of designating futurity and other modal relations that were represented more vaguely and less exclusively by the injunctive. The optative made its appearance. Injunctives, as has been pointed out above, were formed from the imperfect tense after the analogy of the aorist, etc., etc.

But whatever may have been the precise order and the exact processes of these developments, there must have existed in the very earliest times some form of the imperative, a mode of the verb as indispensable as the indicative itself. It is true, the injunctive originally expressed indicative and other modal relations, and it was also used as an imperative. Compare the imperatives *αἴε*, *ἄγε*, *δέ*, which, according to Brugmann (*Griech. Grammatik*, §143), are injunctive forms. But this imperative use of the injunctive is to be regarded simply as on a par with the imperative use of the present indicative that is so common in German, e. g. "Du giebst ihm das Messer," "Du liest mir das Buch," and at the side of these injunctive-imperative forms there must have been shorter forms, forms that lacked the personal ending, forms that held the same relation to the verb that the vocative holds to the noun (cf. Brugmann, l. c., §144, 1). Furthermore, the forms in *-θι* and in *-τω* date back to Indogermanic times (cf. Brugmann, *ibid.*). If the above reasoning be correct, the priority of the aorist imperative as compared with the present imperative is an established fact, and Thurneysen's view (*K. Z.* 27, p. 175) in regard to the origin of the imperative termination *-ov* appears very plausible indeed. Compare, however, Brugmann, §144, 3, last section. The great antiquity of the aorist imperative, to say the least, cannot be disputed; for a string of what would universally be conceded to be genuine aorist imperative forms is found in the RV. and the older Sanskrit literature. But it is important, in this connection, to note the fundamental difference between the Sanskrit and the Greek in the life and growth of the moods and tenses. In the case of the Sanskrit, there is a levelling influence at work, and some of the superfluous material is discarded. So, among other things, classical Sanskrit has lost the aorist (Whitney, l. c., §826) and the perfect (§780) imperative. In Greek, on the other hand, there is manifested a desire for variety without redundancy. The result for classical, and even for earlier Greek, is a most highly developed system of mood and tense usage. There is a full

complement of present and aorist imperative forms, and even the perfect is not wanting. There appears to be nothing in the history of the aorist imperative in Greek that would argue in favor of a later origin of the aorist. This tense of the imperative is fully developed in Homer, and even *-σον* forms are frequent enough. Moreover, some aorist forms go back to Indogermanic times. *ἰδέ*, *λαβέ*, *εὔρε*, *εἰπέ* and *ἔλθε*, for instance, have retained the original accent, and *κλῦθι* equals the Sanskrit *śrudhi*.

If, as has been shown above, the aorist imperative existed at a very early time, the question arises as to why *μή* with the aorist subjunctive, and not *μή* with the aorist imperative, is used for aorist prohibitions. The solution of this problem is to be found in the Sanskrit use of *mā* with the injunctive. It has been pointed out before that while it is true that there was an injunctive of the imperfect in Sanskrit, and *mā* was by analogy used with that tense also, yet the aorist always preponderated, and when the injunctive had practically died out in the oldest prose, *mā* with the aorist injunctive survived, and was about all there was left of that mood (see Delbrück, *Altind. Synt.*, §§204 and 205), and even in classical Sanskrit, amid the general decline of the aorist tense (Whitney, *Sanskrit Gram.*, 2d ed., §§600 *a* and 826) and the extension of the uses of *mā*, *mā* with the aorist injunctive was a more favorite form of prohibition than *mā* with the present imperative (cf. Speijer, *Sanskrit. Synt.*, §353). It is this *mā* with the aorist injunctive that is undoubtedly the origin of the Greek *μή* with the aorist subjunctive. Classical Sanskrit lost the injunctive and the subjunctive, but clung to its *mā* with the aorist injunctive. The Greek merged the injunctive and subjunctive, which were closely related, and *mā* with the aorist injunctive became *μή* with the aorist subjunctive. The Greek might have lost this peculiar prohibitive construction, but could never have transferred it to *μή* with the aorist imperative. It yet remains to show the growth of *μή* with the present imperative and give the reason for the practical exclusion of *μή* from the aorist imperative.

Grassmann's observation that *mā* is never used with the imperative in the Veda led Delbrück, *Syntakt. Forsch.* IV, p. 120, to the conclusion that the imperative was probably originally confined to the expression of positive commands. This conclusion becomes almost a certainty when by the side of Grassmann's observation is placed the statement of Delbrück, *Altind. Syntax*, §206, that in Vedic Sanskrit no certain example of the pure



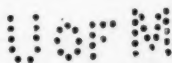
imperative in negative sentences can be found.<sup>1</sup> But in a living language the particle *μή*, which was originally confined to the injunctive (Delbrück, l. c., §267), must gradually have found its way into the imperative and elsewhere limited the scope of the other negative particle. Hence we find in classical Sanskrit *mā* with the so-called pure imperative, with the optative, and even with the future indicative (cf. Speijer, Sanskr. Synt., §353 and elsewhere). In Greek we not only find that *μή* has become the regular negative of a number of clauses other than direct prohibitions, but we can even watch the encroachment of *μή* on *οὐ*.<sup>2</sup> As for the imperative, *μή* acquired full sway over the present and perfect, but so tenacious of life was *mā* with the aorist injunctive, and so vigorous was its growth on Greek soil in the form of *μή* with the aorist subjunctive, that, by the side of it, *μή* with the aorist imperative could lead but a miserable existence. Homer's *μή ἐνθεο* (*bis*) may possibly be an example of a possible confusion between present and aorist imperative, and the majority of examples in the orators may be regarded as attempts at a more forcible mode of expression.

Prohibitive *μή* with the present subjunctive in independent sentences either never existed in Greek to any considerable extent, or it was swept away by the overwhelming flood of *μή* with the present imperative. Indeed, one can hardly keep from thinking that in Homer *μή* with the aorist subjunctive was in imminent danger of perishing in the same deluge. For of the 209<sup>3</sup> prohibitions (counting only imperatives and subjunctives) in the Iliad and Odyssey, only about 8 per cent. are aorist subjunctives or aorist imperatives, whereas in the Attic orators the percentage of aorist prohibitions is 44.

<sup>1</sup> It is interesting to note in this connection that in Hebrew also the imperative cannot be used in negative sentences, but that instead *לֹא* with the jussive or voluntative, or *לֹא* with the imperfect, must be used in prohibitions (cf. Ewald, Lehrbuch der Hebr. Spr., 1870, pp. 584 and 798; Gesenius, 22d ed., §§46 and 127 c).

<sup>2</sup> Cf. Aken, Lehre von Temp. u. Mod., p. 226, and Gildersleeve, Encroachments of *μή* on *οὐ* in Later Greek, A. J. P. I, p. 45 ff.

<sup>3</sup> The figures in detail are as follows: I. ILIAD. A. 2d person: 87 pres. iv.; 4 perf. iv.; 7 aor. subj. (E 684; I 33; 522; O 115; Ψ 407; Ω 568; 778); 2 aor. iv. (Δ 410 *μή ἐνθεο*; Σ 134 *μήπω καταδύσσο*). B. 3d person: 22 pres. iv.; 2 pf. iv.; 1 aor. iv. (Π 200 *μή τις λελαθέσθω*).—II. ODYSSEY. A. 2d person: 58 pres. iv.; 4 perf. iv.; 3 aor. subj. (γ 55; λ 251; ο 263); 1 aor. iv. (ω 248 *μή ἐνθεο*). B. 3d person: 15 pres. iv.; 1 pf. iv.; 1 aor. subj. (χ 213 *μή παραιπεπίθῃσιν*); 1 aor. iv. (π 301 *μή τις ἀκουσάτω*).



If the above theory of the development of μή with the aorist subjunctive be correct, the origin of the construction is not a psychological one, but an historical one, and in so far at least Delbrück's conclusion coincides with the one here given. But this does not in the least militate against the greater mildness of μή with the aorist *subjunctive* as compared with the various forms of the imperative. The fact that μή with the aorist subjunctive is a *subjunctive* construction, and the fact that it is generally a longer form than the present or the aorist imperative, would make it by nature a milder form than other imperative forms. But how far this natural mildness asserted itself in the practical needs the construction had to meet is another question. Unfortunately, we possess no minutely graded *trachyletometer* that might enable us to tell at a glance the precise degree of harshness of any particular form. Careful and extended observation is the only means at our disposal. When μή with the present imperative is regarded by one good authority as differing from μή with the aorist subjunctive chiefly in this, that the former refers to an action going on, the latter to a future action, when a second authority regards μή with the present imperative as more modest than μή with the aorist subjunctive, a third considers the two as practically equivalent in many cases, and a fourth regards μή with the present imperative as harsher than μή with the aorist subjunctive, there is ample excuse for not attempting to give the exact difference of degree of harshness between the two forms.

The difference between the tone of the present imperative positive and that of the aorist positive is also largely a matter of special conditions rather than one of general rule. There can be no doubt that some aorist forms are more disagreeable in sound than presents. Then, too, the aoristic notion might make the aorist in some cases a more vigorous imperative than the present. But, on the other hand, there are some presents of a more disagreeable sound than the corresponding aorists, as, for example, λάμβανε and λαβέ, ἀναγίνωσκε and ἀνάγνωθι, and the present may by its weight constitute a more vigorous imperative than the aorist. The aorist seems to have been the favorite form in prayers. Cf. Gildersleeve, Justin Martyr, p. 137: "As in the Lord's Prayer, so in the ancient Greek liturgies, the aor. imper. is almost exclusively used. It is the true tense for 'instant' prayer." It is curious to note, in this connection, the tenses of the word ελεειν. The aorist imperative occurs five times in the orators—

twice in Demosthenes and three times in Lysias. The present imperative is used only in the negative; namely, three times in Lysias. The positive is the imperative of entreaty (aorist), the negative is the hortative. Attention has already been called to the fact that all the four imperative forms—to wit, the present imperative, positive and negative, the aorist imperative positive and *μή* with the aorist subjunctive—are found as imperatives of entreaty, and are found so marked by the use of *δέομαι* or some similar expression. See above, p. 406. The relations of the tenses in mass are as follows:—The total number of imperatives, as stated above, is 2445. The entire number of real perfects is only seven. The entire number of presents and aorists is 2438, and of these 1105, or 45 per cent., are aorists. The entire number of prohibitive forms is 384, and of these 168, or 44 per cent., are aorists. The entire number of effective imperatives is 1311, and of these 587, or 45 per cent., are aorists. The entire number of effective prohibitive forms is 281, and of these 129, or 46 per cent., are aorists. It appears that the proportion of aorists is about the same in each of the four cases, and the tense relations for the orators may be formulated as follows: *The relative proportion of present and aorist is the same for positive and negative commands.*<sup>1</sup> Of the 168 negative aorists, 133 are *μή* with the aorist subjunctive 2d person, 29 are *μή* with the aorist subj. 3d person, and 6 are *μή* with the aorist imperative 3d person. The forms of the third person of the subjunctive are as follows: *ἀκούσῃ* (*bis*); *ἀποστερήσῃ*; *ἀχθεσθῇ* (*ter*); *εἴπῃ*; *ἐξαπατήσῃ*; *ἐξέλθῃ*; *ἐπιτιμήσῃ*; *θανυμάσῃ* (*bis*); *θορυβήσῃ* (*ter*); *καταγνῶ*; *νομίσῃ*; *ὀργισθῇ*; *παραστῇ*; *πείσῃ* (*ter*); *ὑπολάβῃ* (*septies*). The six instances of *μή* with the aorist imperative 3d person are *ἀπογνώτω*, Aes. 3, 60; *γενέσθω*, Ps.-Dem. 42, 31; 49, 1; *δότη*, Dem. 19, 77<sup>2</sup>; *ισχυσάτω*, Isae. 9, 35; *καταγνώτω*, Aes. 3, 60. Besides these six examples, there are five instances in a law quoted by Aeschines in 1, 19–20; namely, *ἀρξάτω*, *εἰπάτω*, *κηρυκευσάτω*, *πρεσβευσάτω*, *συνδικησάτω*<sup>3</sup>; and *γενέσθω* occurs Dem. Pr. 35. Dem. 27, 59 (see below) is only an apparent instance. The

<sup>1</sup> The word *command* is of course intended to include exhortations, entreaties, and the like.

<sup>2</sup> *μή*—*μή* δότη.

<sup>3</sup> “*συνδικησάτω* Rsk. Br. Bk. Bens., *συνδικήσῃ* abmopqr et pr. h (Di.), *συνδικάσῃ* corr. h, *συνδικάσῃ* Vat. Laur., *συνδικασάτω* g, *συνδικήσάτω* (άτω in crasis) F, *συνδιοικησάτω* Abb., *συνδικῆσαι* BS. Fr.”—Schultz. Schultz himself reads *συνδικησάτω*.

writer has not examined the letters of Aeschines, those of Demosthenes, and the fragments of the Attic orators for this construction. Of μή with the aorist imperative 2d person no genuine examples have been found. The following *apparent* examples have been noted:—I. Aorist imperative followed by μή—ἀλλά: Aes. 3, 153 γένεσθε (v. l. γίνεσθε) δὴ μοι μικρὸν χρόνον τὴν διάνοιαν μὴ ἐν τῷ δικαστηρίῳ ἀλλ' ἐν τῷ θεάτρῳ καὶ νομίσαθ' ὁρᾶν κτέ. καὶ λογίσασθε κτέ. Aes. 3, 168 ὑμεῖς δ' ἀντιθέντες ἑκάτερα τούτων θεωρήσατ' αὐτὸν, μὴ ὁποτέρου τοῦ λόγου ἀλλ' ὁποτέρου τοῦ βίου ἐστίν. Cf. Dem. 27, 59 εἰ μὲν γὰρ βελτιόν φησιν εἶναι μὴ μισθωθῆναι τὸν οἶκον, δεῖξάτω μὴ διπλάσια μὴ δὲ τριπλάσια μοι γεγενημένα ἀλλ' αὐτὰ τὰ ἀρχαῖά μοι πάντ' ἀποδομένα.—II. Aorist imperative preceded by μή—ἀλλά: Aes. 1, 161 μὴ γὰρ ὑπ' ἐμοῦ λεγόμενον ἀλλὰ γινόμενον τὸ πρᾶγμα νομίσαθ' ὁρᾶν. Aes. 1, 193 μὴ οὖν εἰς ἀθρόους ἀλλ' εἰς ἓνα ἀποσκήψατε καὶ τὴν παρασκευὴν καὶ τοὺς συνηγόρους αὐτῶν παρατηρεῖτε.—III. Aorist imperative preceded by μὴ μόνον—ἀλλὰ καί: Aes. 3, 255 μὴ μόνον τοῖς ὦσιν ἀλλὰ καὶ τοῖς ὤμμασι διαβλέψαντες εἰς ὑμᾶς αὐτοὺς βουλευσασθε τίνες ὑμῶν εἰσιν οἱ βοηθήσοντες κτέ.—IV. Aorist imperative followed by καὶ μή: Ant. 5, 71 ἀλλὰ πρότερόν γ' εὖ βουλευσασθε καὶ μὴ μετ' ὀργῆς καὶ διαβολῆς. Dem. 18, 265 ἐξέτασον τοῖνυν παρ' ἄλληλα τὰ σοὶ κἀμοὶ βεβιωμένα, πρῶως καὶ (om. Σ) μὴ πικρῶς, λίσχινη. In every one of the above examples the aorist imperative, at the moment of its employment, is conceived as a positive, and is so uttered by the speaker. The aorist imperative is as little to be supplied with the μή in the above cases as the aorist subjunctive is to be supplied with ἀλλά in Dem. 51, 10 καὶ μηδεὶς ὑμῶν ἐπιτιμήσῃ τῷ λόγῳ, πικρὸν εἶναι νομίσας, ἀλλὰ τοῖς τὸ ἔργον αὐτὸ πεποιηκόσι.<sup>1</sup>

### III.

In the discussion of the limitation of the position of the imperative in the speech, the prooemium is the part of the oration that first comes up for consideration. The three great objects of the prooemium are summed up in the short sentence ἔργον προοιμίον εὖνοια πρόσεξις εὐμάθεια,<sup>2</sup> and of these the securing of the good-will is justly put first. There may be cases in which the good-will of the auditors is a matter of no serious moment to the speaker,

<sup>1</sup> Cf. also Krüger, §67, 10, A. 3: "An manchen Stellen gehört ein dem Verbum nachgesetztes μή, wenn auch wegen der *Form* desselben gewählt, doch eigentlich zum nächstfolgenden Worte. . . . σκοπεῖτε μὴ τοῦτο εἰ τάλαντον ἔδωκεν ἀλλὰ τὴν προθυμίαν, Δη. 20, 45."

<sup>2</sup> Anon. in Spengel, Rhet. Gr. I, p. 321.



but in the vast majority of the orations that have come down to us from classical antiquity it formed a matter of considerable importance and sometimes of vital importance, and it is needless to say that to the rhetorical artist it must ever be an object of concern to make a good impression at the outset. Hence, while *τραχυτής* may sometimes be a convenient means of producing *πρόσεξις*, and while it may occasionally be a short road to *εὐμάθεια*, yet, in general, everything harsh must be avoided at the beginning of the speech. That this was the feeling of the ancient speech-writers themselves, and not simply a speculation of the rhetoricians, is clearly proved by Demosthenes. In the celebrated prooemium of the *de corona* the orator distinctly states that he wishes to say nothing harsh at the beginning of the speech—*οὐ βούλομαι δυσχερὲς εἰπεῖν οὐδὲν ἀρχόμενος τοῦ λόγου* are his words. If it be true, then, that, as a rule, a good prooemium should be characterized by the absence of harshness, it would follow that, theoretically at least, the imperative ought, as a rule, to be excluded from the prooemium. An investigation of the extant prooemia of the Attic orators shows that the theory is borne out by the facts, and it is at this point that Hermogenes' dictum on the harshness of the imperative receives a most beautiful vindication. In the 156<sup>1</sup> speeches of the ten Attic orators there are 11 speeches with real or supposed gaps at the beginning, so that there remain only 145 prooemia. These, together with the prooemium of Lysias' *Erotikos* in Plato's *Phaedrus*, the prooemium of Lys. *πρὸς Αἰσχίνην*, the three prooemia of Lysias preserved by Dionysius of Halicarnassus, the three prooemia of Isaeus preserved by the same writer, and the collection of 56 prooemia ascribed to Demosthenes, amount in all to 209,<sup>2</sup> and of these prooemia 35, or about 17 per cent., contain imperatives. The 174 prooemia that contain no imperatives abound in mollifying substitutes, thus showing that the absence of the imperative is not due to the fact that there was no occasion to use it, but to the fact that it was avoided on account of its harshness of tone and form.<sup>3</sup> One of

<sup>1</sup> [Dem.] 12 is of course excluded from the count.

<sup>2</sup> For the sake of convenience there have been counted among these also the beginnings of those speeches that have no real prooemia. It is further to be noted that Blass (*Att. Bered.* III A, p. 282) makes about 62 prooemia out of the 56 that compose the Demosthenean collection, by dividing some of them with MS authority, but in his edition of Demosthenes only two of the prooemia are divided.

<sup>3</sup> See above, p. 402.

the more common substitutes is the expression *δέομαι* or *αἰτούμαι* with the infinitive. As this is a substitute for the imperative of entreaty, the question at once arises as to why even the imperative of entreaty, the mildest kind of the imperative, should, as a rule, be excluded from the prooemium.

The whole matter becomes clear by considering it from a psychological point of view. The imperative, as has been pointed out above, may be used to express all manner of desire, from the most suppliant entreaty to the most tyrannical command, but it is evident that the imperative, as such, when not attended by a mollifying expression, or when the mental attitude of the person using it is not known, must be harsh. Hence the orator would display very little tact if he were to use even what was intended as a *mild* imperative at the beginning of the speech, for the audience knows nothing, as yet, of the mental attitude of the speaker, and the speaker does not know how his hearers feel toward him. They may be perfectly disinterested or positively prejudiced against him, and it would be but an act of prudence on his part to assume that they would be unprepared for a form that was capable of such harsh interpretation. The case is, of course, different when the orator and the audience are well acquainted and a matter affecting the welfare of the hearers is to be discussed. A well-known patriot might on such an occasion indulge in an imperative in the prooemium without giving offence, but even here, if the urgency of the case did not demand it, as in the military harangues of Demosthenes at Pylos (Thuc. 4, 10) and Brasidas at Amphipolis (Thuc. 5, 9), he would hardly be guilty of using it at the very beginning. Letters also, for the most part, form a legitimate exception to the rule. In a friendly letter the correspondents are supposed to be on familiar terms, and the tone of the letter may be quite as easy as that of a conversation would be. The *εὖνοια* is there, and the *πρόσῃσις* and the *εὐμάθεια* may at times be considerably helped by the use of an imperative. Accordingly, one need not be surprised at finding that a number of the letters in the *Epistolographi Graeci* begin with the imperative, positive as well as negative. To be sure, if the letter is more formal, if the writer's interests are involved, the tone of the letter will vary. Isocrates, Ep. 2, may serve as a specimen of such a letter. The letter is written to Philip. It consists of two parts. In the entire first part (§§1-13), which is in reality only an introduction to the other part, there is not a single imperative, though

there are a number of mollifying substitutes, and the second part, though introduced by the words *πειρατέον παρακαλέσαι σε*, contains but two imperatives, the *πράκλισις* being made by means of substitutes for the imperative.

After this preliminary discussion of the theory of the use of the imperative in the prooemium, it will be well to scrutinize the facts somewhat more in detail. The following is a brief account of the exceptions to the rule in the ten Attic orators. In questions of authorship, Blass, *Attische Beredsamkeit*,<sup>1</sup> has been followed. ANT. 3 γ, the common reading is *δέομαι ὑμῶν μὴ πεισθέντες ἡγήσησθε*, but N, according to Maetzner, has *πεισθέντας* and *ἡγήσασθαι* respectively, and this is undoubtedly the correct reading. Cf., however, Ps.-Dem. 50 (see below).—LYS. 19. Prooemium §§1, 2-6, 7-10, 11. §7 *ἐνθυμείσθε* and §10 *μὴ οὖν προκαταγιγνώσκετε*.—ISOC. 4. *προειρήσθω* in §14 at the end of the third part of the prooemium. Or. 5 begins with *μὴ θανμάσης* (see also below, p. 432, line 16). Or. 6 *μηδεὶς οὖν ὑμᾶς πείσῃ* in §10 at the close of the second part of the prooemium.—ISAE. 1. Prooemium §§1-2, 3-5, 6-7; the first and third parts aim at *εὐνοια*, the second at *εὐμάθεια*; hence the imperative *σκέψασθε* at the beginning of §3. Or. 5, prooemium §§1-4; the real prooemium consists of §1 and contains no imperative; §2 *ἀνάγνωθι (dis)*; §4 *ἀποδειξάτωσαν, μαρτυρησάτω, ἀνάγνωθι*; on this curiously constructed prooemium see Blass, *Att. Bered.* Fr. 15 (Sch.), imperative *ἀκούσατε* in §1. Dionysius de Isaeo, §7, says of this prooemium: *παρὰ δὲ Ἰσαίῳ κατεσκευάσται τὸ δοκοῦν εἶναι ἀφελὲς καὶ οὐ λήλθεν ὅτι ἐστὶ ῥητορικόν*. Isaeus evidently tries to be *ἀφελής* by being brief,<sup>2</sup> but seems to have mistaken rapidity for brevity. Rapidity, however, is apt, on the one hand, to involve abruptness, and, on the other, to engender excessive *περιβολή* or *μεστότης*.<sup>3</sup> Isaeus has fallen into both errors. The *μεστότης* of this passage is brought about by the heaping up of the genitive absolute and the use of the additional nominative participle *μεταπεμφάμενος*, and the abruptness is marked by the use of the imperative, among other things. Lysias, in the prooemium

<sup>1</sup> Except in the case of Dem., where Blass' text edition of Dem. has been followed.

<sup>2</sup> Cf. the *μικρὰ δέ μιν ἀκούσατε* and the heaping up of the genitive absolute.

<sup>3</sup> Cf. Gildersleeve, *Stylistic Eff. of Greek Ptc.*, A. J. P. IX 144: "*περιβολή*, then, may have a rapidity, but it is the rapidity of a current. It is only when the current is choked, when the multiplication of participles becomes confusing, it is only then that we have *μεστότης* or plethora of style. This is *περιβολή* overdone."

cited by Dionysius (l. c., §6), is not in such a hurry. He avoids a harsh imperative by taking the time to say ἀναγκαῖόν μοι δοκεῖ εἶναι, ὧ ἄνδρες δικασταί, περὶ τῆς φιλίας τῆς ἐμῆς καὶ τῆς Φερενίκου πρῶτον εἰπεῖν πρὸς ὑμᾶς, and so, to use the words of Dionysius, a "ἡδεῖα εἰσβολή" is secured.—DEM. 9. §3 σκοπεῖτε γὰρ ὧδί. The prooemium, according to Blass, III A, p. 331 sq., is divided into three parts. One of the scholiasts does not reckon the third part (in which the imperative occurs) as part of the prooemium. At any rate, the sentence preceding the imperative<sup>1</sup> indirectly contains the apology for the use of σκοπεῖτε. Or. 21. Two prooemia §§1-4 and §§5-8. Two imperatives in §8 at the end of the second prooemium. But this speech was not delivered and not carefully worked out (cf. Blass, l. c., p. 287). Or. 23 begins with μηδεὶς ὑμῶν . . . νομίση, and in §5 εὖ ἴστε is found. See also below, p. 432, line 19. Or. 25. Imperative σκοπεῖτε in §3 in the second prooemium. Or. 41. Prooemium §§1-2. Imperative at the end of the prooemium. PROOEMIA. Of the Dem. collection the following prooemia contain one or more imperatives respectively: 2, 18, 34, 35, 36, 41, 45, 53, 54. The imperative is nowhere found at the beginning.—PS.-DEM. 10. Imperative λογισάσθω (§2) in the third prooemium. Or. 13. §2, minatory εἰ with the future indicative followed by ὁρᾶτε μήποθ' . . . νομίσητε. Or. 34. ἀκριβῶς ἴστε used parenthetically in §2. Or. 35. Prooemium §§1-2, 3-4, 5. No imperative until the end of §5, where βοηθεῖτε is used for βοηθεῖν, which would be necessary if perfect symmetry was desired. Or. 48. §2 εὖ ἴστε, but §3 δέομαι οὖν ὑμῶν with three participles and three infinitives. Or. 49. Prooemium ("weitschweifig," Blass, p. 464) §§1-5. The speech begins with μηδενὶ ὑμῶν ἄπιστον γενέσθω, and in §5 θανατάσῃ δὲ μηδεὶς ὑμῶν is found. See also below, p. 432, line 20. Or. 50. Prooemium §§1, 2-3. §2 δέομαι ὑμῶν μὴ με ἡγήσησθε, and ἐξελεγχάτω. §3 ἀναμνήσθητε καὶ . . . φράζεστε, preceded by the expression δέομαι ὑμῶν πάντων δικαίαν δέξιν. Or. 53. §1 ἔστω τεκμήριον. The imperative might have been avoided by the use of some such expression as ἀξιῶ ὑμᾶς (δέομαι ὑμῶν) τοῦτο ποιέσθαι τεκμήριον. Or. 59. Strictly speaking, no exception. §1 is the prooemium of the speech of Theomnestos. The whole speech of Theomnestos, §§1-15, is the prooemium of the speech of Apollodorus. There is no imperative in the prooemium of the first speech, nor in the introduction of the συνηγορία. The imperative σκοπεῖτε occurs in §11.—HYP. 2.

<sup>1</sup> ἄξιῶ δ' ὧ ἄνδρες Ἀθηναῖοι, ἂν τι τῶν ἀληθῶν μετὰ παρρησίας λέγω, μηδεμίαν μοι διὰ τοῦτο παρ' ὑμῶν ὀργὴν γενέσθαι.



Fr. 1 (Bl.), according to Blass, l. c., III B, p. 62, contains what there is left of the prooemium. In line 3 *ἐᾶτε* is probably imperative. In lines 6-7 *καὶ μηδεὶς ὑμῶν | ἀπαντάτω* is used, and in lines 9-10 *μηδὲ | προστίθετε*. Owing to the fragmentary nature of the prooemium, it would not be safe to pronounce judgment upon it, but from all appearances it is saucy to the last degree.—LYCURG. Prooemium §1 to beginning of §16. *εὐ . . . ἴστε*, §10 and §15.—AESCHIN. 3. Prooemium §§1-9 *προειρησθαι*. §6 *μηδεὶς—ἀγνοεῖτω ἀλλὰ σαφῶς ἕκαστος ἐπιστάσθω*. §7 *αἰσχύνθητε*. §8 *αἰσχυρόμενοι καὶ . . . μεμνημένοι . . . λύετε . . . βεβαιούτε . . . κολάζετε*. The hypothesis says: *μέμφαιτο δ' ἂν τις τὸ προοίμιον ὡς τραγικὸν καὶ περιττὸν καὶ ἐπιλόγῳ μᾶλλον ὀικός*. The prooemium resembles an epilogue in this respect at least, that it contains a large number of imperatives.—DIN. 2. Prooemium §§1-4. Blass, III B, p. 283, thinks that this speech was the principal speech against Aristogeiton, but that the nature of the circumstances was such as to make the speech resemble a *δευτερολογία*. From the point of view of the use of the imperative, it resembles an epilogue (cf. Aeschin. 3 above). So §4 *ἀποκτείνετε . . . καὶ . . . ἐκκόψατ'*. Cf. also the string of imperatives in §5.

From the above account it appears that Antiphon has no certain exception to the rule of the avoidance of the imperative in the prooemium. Andocides does not violate it. Lysias has but one certain violation in 26 prooemia.<sup>1</sup> Ps.-Lysias has no exception to the rule. Isocrates violates it in 3 out of 18 prooemia. Isaeus runs up his exceptions to a little more than 23 per cent. (3 out of 13). Demosthenes has 14 per cent. of exceptions (5 out of 35) in his orations and 16 per cent. (9 out of 56) in his collection of prooemia. Of the prooemia of the Pseudo-Demosthenean speeches nine out of a total of 25 contain imperatives. Of Hyperides, Lycurgus, Aeschines and Dinarchus, there are not enough prooemia to make the mere percentage of violations have any special significance. Remarkable is the fact that in the earliest of the Attic orators the rule seems to have been stringent in the case of prooemia of not too great a length. The first serious violations occur in Isaeus, and they are a mark of the artificiality of that author. Demosthenes, the master of oratory, uses the imperative to advantage, even in the prooemia. In Hyperides, Aeschines and Dinarchus the fine perception of the harshness of the imperative in the prooemia seems to have been dulled in a

<sup>1</sup> The prooemium of the *ἐρωτικός* is not included in the 26.

measure, and the desire for cheap and boisterous eloquence begins to crop out, especially in Dinarchus.

While it was the rule in Attic oratory to exclude the imperative from the entire prooemium, and while there are only 17 per cent. of exceptions, yet it must be remembered that the important point is that the imperative be kept as far as possible from the beginning of the speech. The longer the prooemium, the more liable we should be to find the imperative. On the other hand, when the matter is urgent and the time allotted for the speech is short, the prooemium is shortened or omitted altogether, and the almost inevitable imperative comes nearer the beginning of the speech, especially if there be no narrative, or at least but a short one. If the 35 exceptions mentioned above be examined in this respect, it will be found that only three speeches—to wit, Isoc. 5, Dem. 23 and Ps.-Dem. 49—begin with an imperative or, rather, with a prohibitive. Isoc. 5 is in reality a long letter, and the prohibitive is not an uncommon beginning for letters, as has been pointed out before. *μὴ θανάσης*, likewise, is not a harsh expression. In Dem. 23, *μηδεὶς ὑμῶν νομίσῃ* reflects the inexperience of the speaker, Euthycles, and in this case, as well as in Ps.-Dem. 49, the first object is to remove the strong prejudice existing in the minds of the audience.

It will be well to note, in passing, that the imperative is not found at the beginning of Gorgias' Helena and Palamedes, Antisthenes' Aias and Odysseus, Ps.-Alcidamas' Odysseus, Alcidamas' *περὶ σοφιστῶν*, Ps.-Demades' *ὑπὲρ τῆς δωδεκαετίας*, and the few prooemia, or fragments of prooemia (not included in the above count), that a rapid survey of the fragments in Sauppe's collection enabled the writer to observe. In the list of 40-odd speeches given by Wilkins, Speeches from Thuc., and Jebb in Hellen., p. 322, the imperative occurs only twice in the first sentence of the speech; namely, Thuc. 4, 10 and 5, 9, referred to above, p. 428. An examination of a number of orations of Cicero yielded similar results.

With reference to the theory of the imperative in the body of the speech and in the epilogue, a few remarks will suffice. By the exercise of good judgment at the beginning of the speech, the orator will have secured the attention and the good-will of the audience. At this stage an *ἀκούσατε*, or an *ἐνθυμέισθε*, or a similar imperative may be used without offence. A skilful narrative may win for the speaker the full sympathy of the hearers, and he may

multiply his *σκέψασθε*'s, etc., and when, in the course of his arguments, he has shown the justice of his cause and has kindled the wrath of the jury, he may indulge in one or more vigorous hortative imperatives, urging the jury to mete out the deserved punishment, or his imperatives may assume the milder form of a pathetic appeal for either mercy or revenge.

It follows, from what has been said in the previous section, that the imperatives of such verbs as *ἐνθυμῆσθαι*, *σκοπεῖν*, *σκέψασθαι*, *θεωρεῖν*, etc., are used principally in the argumentative parts of the speech, and that the more effective imperatives are used in exhortations and appeals. Appeals and exhortations may be scattered throughout a long speech, but the place for which they are especially adapted is the epilogue. Hence the epilogue is the proper home of the imperative. Of course, there is a great deal of variation even here. So, for example, Lysias has one or more imperatives in the epilogues of 16 orations, but in the epilogues of 11 other orations there are no imperatives, though substitutes occur. There seems to be no special harshness connected with the imperative at the very close of the oration. In Lys. 12 the asyndeton and the imperative make a vigorous close, but the *ἀπὸ* of Ps.-Dem. *ἐπιτάφιος* and of the funeral oration in Plato *Menex.*, and the *ἀποχωρεῖτε* at the close of Pericles' funeral oration, cannot have been anything but a polite dismissal. Antiphon's tetralogies are interesting, inasmuch as they illustrate very prettily the normal use of the imperative. The imperative is avoided not only in the prooemia of each of the 12 speeches, but also in the entire first speech of each tetralogy. The first speech forms, as it were, a prooemium to the tetralogy. On the other hand, the epilogues of each of the 9 remaining speeches, excepting that of 4 γ, contain imperatives.

With reference to the point from which this whole discussion started—the Greek feeling of the imperative—it may not be amiss, at the close of the investigation, to consider somewhat more in detail the Protagorean criticism of Homer, referred to by Professor Gildersleeve in his introductory note. Unfortunately, Aristotle does not give a full account of the reasons that called forth this criticism. All we know is that Homer was reproved for using a command in saying *μῆνιν ἄειδε*, thinking that he was using a form of prayer. For, says Protagoras, *τὸ κελεύσαι ποιεῖν τι ἢ μὴ ἐπιταγὴς ἐστίν*. Two explanations have been suggested. The one—not a very complimentary one, it must be confessed—is given by such

men as Susemihl, Arist. poet., ad loc.; Wolf, Prolegg. ad Hom., p. clxvii; Bernhardt, Wissensch. Synt. d. griech. Spr., p. 392, and Lersch, Sprachphilosophie, II, p. 200 sq. According to it, Protagoras had just discovered the fact that the form that is grammatically termed the imperative is the proper form to use when a command is to be expressed, and that the optative of the grammars is the proper form to use for the expression of a wish. In his great zeal he utterly lost sight of the fact that the imperative may also express an entreaty and the optative a command, and began to accuse everybody that did not use language in conformity with the rule he had discovered. Even Homer did not escape his criticism. It was, to use the words of Lersch, the "behaglich-stolze Anwendung einer neuen Kunst." The other explanation credits Protagoras with a little more sense. According to this view, Protagoras' division of all language into *εὐχολή*, *ἐρώτησις*, *ἀπόκρισις* and *ἐντολή* is a rhetorical division (cf. Quintilian, III 4, 10), not a grammatical one, and Homer is blamed simply for *beginning* with an imperative. This seems to be the view, at least in part, of such men as Düntzer, Rettung d. arist. Poet., p. 82, and Spengel, σ. τ., p. 44 sq. It may perhaps never be possible to arrive at the exact truth of the matter, but, in view of the rule of the Attic orators to exclude the imperative from the beginning of the speech, it would seem that the second explanation comes nearer the truth. Protagoras was more or less of a rhetorician. Why not, then, according to Prof. Gildersleeve's view, give Protagoras the benefit of the doubt, and look upon his criticism as proceeding from an oratorical or a rhetorical point of view? This certainly is the most satisfactory solution of the problem, and until valid proofs to the contrary are offered, it may be safe to maintain that, to the mind of Protagoras, the terms *εὐχολή* and *ἐντολή* did not convey the same meaning as attaches to the later technical terms *εὐκτική* and *προστακτική*. The *εὐχολή* and the *ἐντολή* are determined by the sense, and not by the form. It is Homer's rhetoric that is criticised, not his grammar.<sup>1</sup>

<sup>1</sup> That Protagoras' criticism made a lasting impression is shown by the fact that even the late scholiast finds it necessary to defend his poet for having used the imperative *ἄειδε*. Cf. Dind., Sch. Gr. in Hom. II. I, p. 4: *ὅτι κατὰ τὴν ποιητικὴν ἦτοι ἄδειαν ἢ συνήθειαν λαμβάνει τὰ προστακτικὰ ἀντὶ εὐκτικῶν· καὶ γὰρ Ἡσίοδος φησὶ "δεῦτε δὴ ἐννέπετε," καὶ Πίνδαρος "μαντεύεο Μοῦσα," καὶ Ἀντίμαχος ὁ Κολοφώνιος "ἐννέπετε Κρονίδαο Διὸς μεγάλοιο θύγατρες." δεῦτερον δὲ, ὅτι οὐ κατὰ ἀλήθειαν ταῖς Μοῦσαις ἐπιτάσσουσιν, ἀλλ' ἐανθρώϊς.*



The results of the study of the limitation of the imperative in the Attic orators, as recorded in the above pages, may, in conclusion, be summed up as follows:—

It may be roughly said that there are three kinds of imperatives—imperatives expressing a command, hortative imperatives and imperatives of entreaty. Of these three classes, the first, owing to its unmitigated harshness, is not represented among the number of the effective imperatives, whilst the use of imperatives of the second class, and even of the third, which is almost free from harshness, is permitted only under certain restrictions.

So far as the use of the positive and the negative, and so far as the use of the tenses is concerned, the greater harshness, whether real or imaginary, of one form as compared with another seems to have given rise to no rhetorical limitations. For, on the one hand, the small number of prohibitions is due to the lack of occasion to use these forms more frequently, and, on the other hand, not only is the proportion of aorist and present the same for commands and prohibitions, but μή with the aorist subjunctive, which is by nature adapted for the expression of a mild imperative, occurs less frequently than μή with the present imperative. As for the origin of μή with the aorist subjunctive, the writer agrees with Delbrück in thinking that it is not psychological, but historical, though he differs with him as to the manner of accounting for it on this basis. According to the writer's view, this peculiar prohibitive expression must be traced back to the use of μή with the aorist injunctive.

Though there are no limitations as to the form of the imperative, the other limitations as to its use are all the more strongly marked. In the first place, the numbers of the imperative are considerably reduced by the use of mollifying substitutes, even the imperative of entreaty being frequently replaced by δέομαι with the infinitive, or some similar expression. In the second place, the constant recurrence of imperative forms of the same verb, and the varying usage of the departments, and of the authors and of the individual speeches, show that the imperative, when used, is used largely under stress of circumstances, and even then it is frequently attended by some unmistakable mollifying expression. Lastly, the distribution of the imperative in the speech was made in strict conformity with the views of the ancients as to the functions of the different parts of the oration. For the humble tone of the prooemium is marked by the complete absence of the imperative,

the calm reflection of the argumentative parts is pictured by the mild hortative forms *ἐνθυμείσθε*, *σκοπεῖτε* and the like, and the passion or the pathos of the epilogue is marked by the presence of one or more vigorous hortative imperatives or by the use of one or more imperatives of entreaty.<sup>1</sup> In fine, the whole investigation seems to be a complete vindication of the views of the ancient rhetoricians. It justifies the doctrine of Hermogenes as to the harsh tone of the imperative, and makes Protagoras' well-known criticism of Homer at least comprehensible.

C. W. E. MILLER.

<sup>1</sup> Cf. Walz, *Rh. Gr.* VII 1, p. 33: *ἔργον ῥήτορος, ὥς φησι Θεοδέκτης, προσιμιάσασθαι πρὸς εὐνοίαν, διηγῆσασθαι πρὸς πιθανότητα, πιστώσασθαι πρὸς πειθῶ, ἐπιλογίσασθαι πρὸς ὀργὴν ἢ ἔλεον.*

## II.—MISCELLANEA GRAECA.

### (ALTERA SERIES.)

#### 1. DE ARTEMIDIS VERILOQUIO.

Fere omnes Graecorum dii deaeque initio, antequam reliquis Graecis noti essent, singulis locis praesidebant. Veluti Athena Athenarum, Artemis Arcadiae dea erat. Itaque sicut Athena ab Athenis, ita Artemis a substantivo, quod graece ἄρκος est, nomen duxisse videtur, nota autem est Arcadum et ἄρκων cognatio, cfr. quae de hac re disputavit Odofredus Müller (Prolegomena zu einer wissenschaftlichen Mythologie, p. 73). Comparatis enim tribus particulae temporalis formis ὄρε et ὄτα et ὄκα cum duplici nominis huius deae specie, quae est Ἀρτεμῖς et Ἀρταμῖς, tertiam formam Ἀρκαμῖς coniciendo assequeris. Genuinas quidem formas ὄρε et ὄκα, Ἀρτεμῖς et Ἀρκαμῖς fuisse verisimile est, ὄτα et Ἀρταμῖς autem illis permixtis ortas esse suspicor, cfr. quae de litterarum τ et κ et π vicissitudine disseruerunt Carolus Brugmann in Grammatica graeca editionis prioris p. 33, editionis posterioris p. 54 et Ricardus Meister, Berliner Philologische Wochenschrift, 1892, p. 516.

#### 2. DE HELENAE VERILOQUIO.

Illis temporibus, cum carminum homericorum principia conderentur, non Peloponnesum sed Thessaliam Helenae patriam fuisse probari potest Iliadis libri tertii versu 75. Illa Iliadis parte, ad quam hic versus pertinet, antiquissimum exemplum expressum esse videtur. Quaecumque enim inter libros primum et undecimum inserta sunt, ab antiquo Iliadis contextu aliena sunt. Liber autem tertius et ea, quae proxime praecedunt, ex carminis cuiusdam, quo primus Graecorum adventus narrabatur, imitatione orta sunt. An non describitur prima Graecorum notitia quae ad Troianos pervenit, versibus libri secundi 798 et 799?

Ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,  
ἀλλ' οὐ πω τοιόνδε τοσόνδε τε λαὸν ὅπωπα.

Quid quod Helena, quae ex muro hostes miratur, principales duces Graecorum Priamo enumerat, quasi Troianis nunquam illos

cognoscendi occasio fuerit. Ne Menelai quidem et Paridis certamen in principium sed potius in finem belli convenit. Huic parti, qua nonnulli versus antiquissimi conservati esse videntur, haec Paridis verba inserta sunt (Γ 71-75):

Ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
κτῆμαθ' ἔλων ἐν πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·  
οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες  
ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων  
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.

Commentariolorum homericorum scriptores, qui nunc sunt, ultimo versu Peloponnesum et reliquam Graeciam dicta esse volunt. At "reliquam" illud furtim illatum est. Praeterea illius versus duae imitationes in Iliade exstant, quae sunt B 683:

Οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,  
et I 447:  
Οἷον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα.

Ex quibus apparet poëtas homericos Achaïdem pulchrarum mulierum patriam ita intellexisse, ut Hellas thessalica esset. Denique non licet neglegere quattuor versus Odysseae (α 344, δ 726, δ 816, ο 80) ubi quater recurrunt verba Ἑλλάδα καὶ μέσον Ἄργος. Videlicet Hellas et Argos vel Achais et Argos sollemnis appellatio earum, quas Achivi incolebant, terrarum erat, et omnis interpretandi ars et ratio everteretur, si eadem verba in Odyssea et Iliadis libris secundo et nono Peloponnesum et Helladem thessalicam, in Iliadis libro tertio Peloponnesum et reliquam Graeciam significarent. Itaque Achais, pulchrarum mulierum patria, Achaïa thessalica est. Constat autem Paridem Achaïam pulchrarum mulierum patriam appellasse τῷ ἔρωτι Ἑλένης. Thessalicae originis igitur Helena erat. Quae ratiocinatio si cui non placeat, concedamus, quamvis absurdum sit, Achaïdem reliquam Graeciam esse. Sed quid proficitur? Ergo Peloponnesus equorum pascuum, reliqua Graecia Helenae patria appellatur. Sed mittamus ioculos, cum iam satis superque constet Helladis et Argorum nomina antiquissimam appellationem terrarum Achaicarum esse. Patet vero genuina verba, quae sunt Hellas et Argos Odyssea et Iliadis libris secundo et nono conservari, novatam autem esse finium Achaïcorum appellationem in Iliadis libro tertio. Id, quod metri causa factum esse videtur, nam antiquissimam versus Γ 75 formam

Ἄργος ἐς ἱππόβοτον καὶ Ἑλλάδα καλλιγύναικα



fuisse suspicor. Hexametrum enim κατ' ἐνόπλιον antiquissimum versuum dactylicorum, qui sex pedes continent, exemplum esse mihi propter Prosodiorum graecorum rem metricam, quam alio loco explicabo, constat et ipsius Homeri arte probari potest. Nam eorum versuum, qui propter locum, quem habent, vel propter verba sollemnia, quae continent, insignes sunt, maior numerus quam pro hexametrorum κατ' ἐνόπλιον summa hanc metri formam exhibent. Exempli gratia primus Iliadis versus

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος

hexametri κατ' ἐνόπλιον rythmo insignis est, et antiquissimae, quam coniectura assequimur, Iliadis clausula ex hexametro κατ' ἐνόπλιον et versu quodam quinque dactylis et caesura penthemimere conspicuo—haec forma hexametro κατ' ἐνόπλιον aequalis esse Prosodiorum re metrica demonstratur—composita est:

Σ 241: Ἡἷλιος μὲν ἔδν, παύσαντο δὲ δίοι Ἀχαιοὶ  
φυλόπιδος κρατερῆς καὶ ὁμοίου πτολέμοιο.

Denique simillimus erat eius, quam Iliadis libri tertii poeta imitatus est, carminis exitus:

Γ 446: Ὡς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.  
ἦ ῥα, καὶ ἦρχε λέχουσθε κίων· ἅμα δ' εἶπετ' ἄκοιτις.

Itaque, cum Helladis civis Helena fuerit, quis non intelleet etymologiae arte et ratione confisus Helenae et Hellorum Hellenumque cognationem? Equidem confidenter conicio Helenam deae hellenicae, sive Παλλάδος (Virginis) Ἑλενης, sive Κόρης (Puellae) Ἑλενης, sive Ἥρας (Dominae) Ἑλενης, appellationem fuisse. Ἑλενός enim idem fere adiectivum est atque Ἑλλός (= Σελλός), quod ex Ἑλνός ortum est, substantivum autem nomen βαρύτονον esse oportet. Cfr. Ἀθήνης nomen proprium, quod ab adiectivo Ἀθηνός derivatum est.

### 3. DE HELLAE VERILOQUIO.

Uno veriloquio duarum heroinarum indolem explicavimus, nam Hellam olim Helenae gemellae instar fuisse apparet. Cuius fabula a Minyis ex Thessalia in Boeotiam lata est. Neque intellego qua ratione ducti nonnulli viri docti Hellae nomen ex Hellesponti appellatione ortum esse dicant. Sane fieri potuit, ut Romulus a Roma nomen duceret; sed oportet, ut ei, qui Hellam ab Hellae mari nomen accepisse volunt, etiam Petrum propter Petropolim, Alexandrum propter Alexandriam appellatum esse probent.

Praeterea non intellego cur iidem primas partes Phrixo, secundas Hellae dent. *Φρίξος* substantivum enim e *φριξός* adiectivo, quod per "crispus" interpretari licet, factum esse et principio ipsius arietis appellatio fuisse videtur.

Hella dea illarum una est, quae sicut Helena et Iphigenia orientem versus vectae sunt. Ipsa quidem non redit, sed Medea Solis alia filia reducitur, quae "Medica" appellata est sicut Hella "hellenica." Hoc, quod dico, veriloquium iam Theogoniae hesiodeae poetae (v. 1001) notum fuisse facile intellectu est, et quoniam Cimmerii in Odyssea, Assyrii in Iliade reperiuntur, cur negemus Medos in Argonautarum fabula locum habuisse? Hellae vero mare illa, qua haec fabula orta est, aetate non fretum illud, quo Asia et Europa dividuntur, esse potuit, nam *Ἑλλης πόντος* non *Ἑλλης εὐριπος* nominatur et ab Homero *ἀπείρων* appellatur. Quid ergo erat *Ἑλλης πόντος* nisi illud mare, quod ab Hellade thessalica, cui regioni Helena et Hella, deae hellenicae, praesidebant, ad orientem spectat?

#### 4. DE AGAMEMNONIS PATRIA.

Thessalicae originis fuisse principales reges, qui antiquissimis carminibus de Troia capta compositis celebrantur, probari potest. Quod ut demonstramus, segregemus eos, qui ab Ionibus et Doribus additi sunt. Dores enim in Iliadem Idomeneum introduxisse non est cur dicam, quia omnibus constat. Iones autem Nestorem et Diomedem et forsitan Ulixem adiunxerunt. Nestor quidem Colophoniorum regum proavus quin ad ionicam stirpem pertineat, dubitari nequit. Diomedem autem qua ratione ducti ionici poetae in poësin homericam intulissent Wilamowitz, in Euripidis Hercules, I, pag. 280, docuit.<sup>1</sup> Ulixes utrum ex ionica an aeolica gente oriundus fuerit nescimus, sed constat earum rerum, quas fecit et passus est, gravissimam et antiquissimam partem non bellum troianum sed errores et reditum esse. Itaque Ulixis, quem cum Sindbadio fabuloso illo nauta arabo comparare licet, mores et res gestas celeberrima fuisse, priusquam belli troiani heroibus adderetur, facile est ad coniciendum.

Praeter hos Graecorum homericorum principes Agamemno et Menelaus, Achilles et Ajax Telamonius sunt. Helenam heroinam

<sup>1</sup> "Der Kampf um Ilios war durch das äolische Epos geschaffen. Schon als die Ionier dieses übernahmen, liess der Vorrang der äolischen Helden es unstatthaft erscheinen, ihnen die vornehmsten Ioniens an die Seite zu stellen. Man führte also ihre 'Epigonen' ein: nicht Tydeus sondern Diomedes."

adicere possumus, de qua supra egi. Agamemno quidem Argis regnabat, at Argos Diomedes tenebat, itaque Agamemno Mycenarum rex fuisse dicitur, at Amyclis sepultus est. Iam vides neque constantiam neque rationem inesse in eis, quae de Agamemnone narrantur, qui veluti rex regno spoliatus erraticam vitam per Peloponnesum degit. Menelaus quoque peregrinus erat Spartae, cuius regnum Tyndaridae habebant; Tyndaridarum non Atridarum affinis Echemus erat Arcadum rex, qui Hyllum Dorem vicit: Tyndaridae, non Atridae in Lacedaemoniorum finibus profundas radices iecerant. Quae cum ita sint, ubi Agamemnonis et Menelai patriam fuisse statuemus? Sane Argorum rex erat Agamemno neque tamen peloponnesiacorum sed pelasgicorum. Quodsi ei poëtae, qui hanc, quam manibus versamus, Iliadem composuerunt, Argos peloponnesiacos Agamemnonis patriam esse voluerunt, tamen antiquis quibusdam versibus certa vestigia conservantur, quibus ad Argos pelasgicos ducimur. In Argis enim "sitientibus" Peloponnesi impastos esse equos non nego, sed "Argorum ab equis depastorum" appellationem magis ad Argos pelasgicos quadrare quis est, qui non videat? Praeterea ter scriptum est in Odyssea (α 344, δ 726, δ 816) τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος, semel (ο 80) εἰ δ' ἐθέλεις τραφθῆναι ἀν' Ἑλλάδα καὶ μέσον Ἄργος neque ex rerum conexu μέσος adiectivum explicationem habet. Claudicaret enim sententia, si μέσον Ἄργος per "medius Peloponnesus" interpretaremur. Cui obscuritati lux affertur, si illud Ἑλλάδα καὶ μέσον Ἄργος antiquius esse statuimus quam illam qua nunc comprehenditur, verborum copulationem: videlicet "Hellas et Argos" antiqua Achaiae thessalicae appellatio, a poëtis indita, fuit. Recte igitur Argi "medii" appellantur, quod medium locum Thessaliae tenent. Agamemnonem vero, ὃς μέγα πάντων Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί (Α 79), Argi pelasgici regem et cunctorum Achivorum thessalicorum ducem fuisse apparet.

Achillem Thessaliae civem fuisse satis constat. Ajax autem in recentioribus Iliadis partibus Salaminus esse fertur. Quod qua ratione factum esset Wilamowitz Quaestionum homericarum, p. 244 explicavit. Itaque Aiace, Achillis socium et simulacrum, antiquissimis temporibus eiusdem patriae participem fuisse conicere licet. Etiam eorum, qui secundas partes in Iliade agunt, multi Thessalici generis sunt, velut Philoctetes et Protesilaus; Antiphus quoque et Phidippus, Coorum duces, thessalicae originis sunt. Inprimis Eurypylus, Euaemonis filius, nominandus est, qui Troia

rediens ventis Patras in urbem Achaiae peloponnesiacae latus est, ubi Dionysi Aesymnetae sacra condidisse dicitur. Quae fabula ita explicari potest, ut thessalicam gentem Patras transmigravisse statuamus. Thessalicos quidem colonos Achaiam peloponnesiacam occupavisse constat, nam Achaei e Thessalia originem habebant; sed Eurypylus propter eas, quae de patre eius Euaemone narrantur, fabulas non achaici sed aeolici generis fuisse existimandus est. Itaque verisimile est non solum Achivos sed etiam Aeoles quosdam e Thessalia in Peloponnesum venisse. Simillimus fuisse videtur Eurypylus ille Oleni heros, cui huius urbis cives priores partes deferebant narrantes eum cum Hercule troianam terram visisse.

Notabilis vero Eurypyli et Orestis similitudo est. Uterque enim in insaniam incidit propter nefas, Apollinis oraculum adit,<sup>1</sup> sanatur, postquam in terram venit, ubi Artemidi deae humana hostia fiunt. Orestes autem Agamemnonis filius, temporum ordine miro modo perturbato, Achivorum patria expulsorum instar esse videtur. Quos ad Parnassum substitisse et cum Phociis foedus fecisse ex eis, quae de Orestis apud Strophium mansionem et de Orestis et Pyladae amicitia narrantur, intellegitur. Equidem nescio an Gephyraei, qui per aliquod tempus in Boeotia commorati ab Atheniensibus recepti sunt, Achivorum palantium pars fuerint. Nam Achaeae, quam Athenienses eandem atque Demetrem esse credebant, sacra faciebant.

Denique ipse Agamemno in Peloponnesum a poetis translatus est. Cuius rei causa ea fuisse videtur, quod Achivi ex Thessalia expulsi in Peloponnesum transmigraverunt. Achaei enim Graecorum doricorum primum agmen fuisse et prius quam ipsi Dores in Thessalam et Peloponnesum venisse videntur. Neque est, cur negemus Achaeos per aliquot temporum spatia Peloponnesi summam imperii habuisse. Nec tamen illorum Achaeorum, Dorium quasi ducum, rex erat Agamemno, qui non in Argis sitientibus sed in Argis ab equis depastis regnavit.

##### 5. DE ACHIVIS ET HELLENIBUS HOMERICIS.

Graeci in duas partes indole diversas divisi erant. Etenim quidquid grande et magnum ea gens fecit, eius auctores Iones aut Aeoles esse solebant, e reliquis autem ei magis animum mentemque excoluerunt, qui maiorem usum cum illis haberent, cum ei, qui

<sup>1</sup> Hanc, quae de Eurypylo fertur, fabulam Vergilio notam fuisse ex Aeneidis II versu 114 colligere licet.



remotiores essent, veluti Aetoli, Acarnanes, Epirotae, in barbarorum fere conditione permanerent. Alteros, Dores scilicet et Pseudodores—hac appellatione Phocios, Locros, Aenianes, Aetolos, Epirotas, Acarnanes, Eleos, Achaeos notabo—Graecorum doricorum nomine comprehendam, alteros, Udalrico de Wilamowitz auctore, Graecos hellenicos vocabo. Quarum partium differentia in sermonis quoque proprietate dilucet. Quam rem ut probem, unum exemplum proferam: namque qui doricae aut pseudodoricae stirpis sunt, articuli numerum plurativum *τοί* et *ταί* esse voluerunt, cum Iones, Attici, Aeoles asiatici, Aeoles thessalici, Arcades, Cyprii *οί* et *αί* formas usurparent. Quae lex non infringitur homericis illis formis *τοί* et *ταί*, quippe quae non articuli sed pronominis demonstrativi et relativi vice fungantur. Boeoti, quibus formae *τ* littera insignes familiares sunt, ex Aeolibus cum Pseudodoribus mixtis orti sunt; Aeoles thessalici, qui tantum prominebant temporibus fabulosae vetustatis, postea a Thessalis pseudodoricis oppressi iacebant; Arcades, a Doribus et Pseudodoribus cincti tamquam muro, reliquorum Graecorum hellenicorum processum aequare nequibant. Haec bipartitio probabilior est quam illa antiqua, qua Iones a reliquis Graecis separabantur, nam id quod ionico sermoni peculiare est, alpha longum in eta mutatum et digamma perditum, conspicuum quidem est neque tamen nationes graecas distinguendi norma esse potest, quia unius dialecti finibus continetur.

Eduardus quidem Meyer scrupulum nobis iniecit, cum graeci sermonis varietatem ea perturbatione, cuius pars est Dorium migratio, antiquiorem non esse pronuntiaret in Philologi nova serie, in tomi II paginis 268–75,<sup>1</sup> et in tomi III paginis 479–92.<sup>2</sup>

<sup>1</sup> Pag. 274: "Die Frage nach dem Wohnsitz der Ionier vor der Wanderung ist gegenstandslos: vorher hat es eben in dem Sinne, in welchem wir den Namen allein kennen, keine Ionier gegeben. Auch der ionische Dialekt ist erst in Ionien entstanden; denn die Heimath eines Lautwandels (in diesem Falle die Umwandlung des *δ* in offenes *ε* und der Verlust des *vau*) ist da zu suchen, wo derselbe am stärksten und consequentesten auftritt. Von Ionien hat sich die Spracherscheinung auf die Inseln und schwächer und durch Gegenströmungen gehemmt nach Attika verbreitet. Dies ganze Gebiet, das Mittelstück des ägäischen Meeres, bildete sprachlich, commerciell, culturell eine eng zusammengehörige Gruppe, deren Einheit in der grossen Messe von Delos ihren deutlichsten Ausdruck fand."

<sup>2</sup> Pag. 482: "Wo sind denn die Ingaevonen und Istaevonen, die Markomannen und Cherusker zur Zeit der Völkerwanderung, wo die Franken, Alamannen, Sachsen, Bajuwaren, Gothen in der Zeit des Cäsar und Tacitus? Und wenn sich ja irgendwo Spuren von ihnen finden, so erscheinen sie als

Sane mihi non displicent exempla, quae ex Germanorum historia protulit, ut probaret magna illa populorum septemtrionalium migratione antiquum Germanorum ordinem et distributionem perturbata et novas nationes conditas esse. At Goti, Franci, Anglosaxones, reliqui quamquam ex migratione gentium orti sunt neque ex una veterum Germanorum civitate originem trahunt, tamen antiquioris rerum ordinis vestigia aperte prae se ferunt; veluti Goti, qui olim mare balticum accolebant, etiam tum, cum Italiam et Hispaniam obtinebant, certis sermonis proprietatibus cum Scandinavis cohaerebant, Anglosaxonum autem et earum nationum, quae peninsulam cimbricam incolunt, consanguinitas usque ad hunc diem manifesta esse non desiit. Corruit vero tota illa Meyeri coniectura, si dialectorum graecarum condicionem terrarum ordine describimus. Quomodo enim Aeolum thessalicorum, Boeotorum, Lesbiorum sermonis similitudo explicatur, nisi has nationes ex una patria provenisse sumimus? Praeterea nullo modo probari potest terrarum situ et natura factum esse, ut Graeci asiani in tres partes, Aeoles, Iones, Doreas, discederent, praesertim cum sciamus Aeoles et Doreas asianos litterarum formas ionicas sibi assumpsisse: ex hoc exemplo elucet, quae futura fuerit linguae graecae partitio, nisi sermonis varietas ex ea aetate, quae alias sedes Graeci tenebant, descenderet. Accedit, quod Arcadium linguae genus non solum cum dialectis doricis et pseudodoricis, quae vicinae sunt, sed etiam cum ionicis et aeolicis, quae longo terrarum spatio distant, manifestam similitudinem habet. Quae res quomodo explicari possit, Meyeri doctrina probata, non intellego.

Graeci hellenici priores eam regionem, quae nunc Graecia appellatur, occupaverunt. Qui cum Boeotiam capere non possent, quia veteres Thebarum cives eis fortiter resistebant, fretum Naupactoum videntur transgressi esse, ut Peloponnesum expugnarent, et tum demum Atticam invasisse. Peloponnesii enim, ex quibus Arcades originem ducunt, Aeoles cum Ionibus conectunt. Quorum quidem sermo, qui ex lapidibus cognoscitur, magis ad aeolicarum quam ad ionicarum dialectorum similitudinem accedit, sed ipsi proprio cognationis vinculo cum Atticis et Ionibus cohaerere videntur. Peloponnesiacae enim stirpis Iones sunt, qui postea

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kleine Volksstämme ohne grössere Bedeutung, genau wie wir von den Ioniern angenommen haben. Das gleiche lehrt die Geschichte der kanaanäischen und noch mehr der arabischen Stämme von den ältesten Zeiten bis auf den heutigen Tag."

insulas et oras maris aegaei incoluerunt. Qui cum maturius quam ceteri graeci ad perfectiorem cultum et humanitatem properarent, tantopere linguam suam recoxerunt, ut multum ab antiquo sermonis hellenici exemplo discederet. Attici autem novarum illarum formarum magnam partem receperunt.

Posteriores apparuerunt Graeci doric. Quorum adventus magnam illam perturbationem effecit, cuius ultima pars migrationis doricæ nomine nota est. Hac nationum semibarbararum invasione cultus Graecorum minutus et in aliquibus regionibus fere recisus est, sed eadem Graecorum genti vires novae et recentes infusae sunt, ita ut Hercules ille fortis et rudis Graecorum doricorum apta imago esse videatur.

Achaeos Graecorum doricorum partem fuisse probari potest. Achaeorum enim nomen tribus terrae partibus impressum est Achaiae phthioticae, Achaiae peloponnesiacaе, Achaiae italicae. Ingeniose autem Eduardus Meyer, in Philologi nova serie, tomi II pagina 274, demonstravit Achaeos thessalicos, peloponnesiacos, italicos unius generis fuisse, cum doceret Italiam Magnam Helladem non appellatam esse, ut ipsa Graecia et coloniae italicae Graecorum distinguerentur, sed propter Helladem phthioticam Achaeorum peloponnesiacorum et italicorum patriam. Helladis enim nomine aut Hellas thessalica aut omnes, quas Graeci tenebant, regiones, nunquam Graecia appellata est.<sup>1</sup> Sequitur ergo, ut Achaei thessalici, peloponnesiaci, italici eiusdem originis fuerint. Achaeos autem peloponnesiacos et italicos et propter sermonem et propter indolem Graecis doricis adnumerandos esse Wilamowitz, Euripidis Hercules, pag. 273, pronuntiavit.<sup>2</sup> De Achaiae

<sup>1</sup> Meyer dicit l. l. in adnotatione: "Ich weiss nicht, ob man schon bemerkt hat, dass diess von den Achäern besetzte Gebiet in Unteritalien seinen Namen das grosse Hellas nicht führt im Gegensatz zu dem eigentlichen Griechenland auf der Balkan-halbinsel—das wäre sachlich absurd und sprachlich unmöglich, da der Name Hellas in der classischen Zeit niemals diesen beschränkten Sinn hat, sondern alles Hellenenland von Massalia bis zum Phasis bezeichnet—sondern im Gegensatz zu der Urheimat der Achäer, dem thessalischen Hellas. Damit verglichen ist Unteritalien allerdings das grosse Hellas. Zugleich lernen wir dadurch, dass in der That die Namen Achäer und Hellas untrennbar zusammengehören; wie jener in Ilias und Odyssee auf alle griechischen Stämme ausgedehnt wird, ist offenbar auch Hellas und Hellenen durch das Epos zur Gesamtbezeichnung der Nation geworden."

<sup>2</sup> "Kroton, Sybaris, Metapont sind allerdings eines Stammes mit den Bewohnern der Küste von Pallene bis Dyme. Darf man aber diese für reine vordorische Bevölkerung halten? Ihre Sprache, so wenig sie auch bekannt

phthioticae sermone non constat, sed suspicor, sicut Thessalorum, qui Graeci dorici erant, sermonis proprietates perierunt, ita Achaeorum quoque linguam in illa terra oblitteratam esse. Itaque Achaei videntur cum reliquis Graecis dorici Graeciam invasisse, deinde aliquamdiu Phthiotidem incoluisse, tum in Achaïam peloponnesiacam transmigravisse, denique colonias in Magnam Helladem, quae perperam a Romanis Magna Graecia nominata est, deduxisse.

Haec de Achaeis historia docet; alia tradit Homerus, qui Achivorum nomine omnes Graecos comprehendit. Sed quis eorum, qui hodie antiquitatis studio sedant, credat illis temporibus Achaeos totius Graeciae imperium habuisse, quis ignoret fabulosa esse ea, quae Homerus de magna illa omnium Graecorum expeditione troiana narret? Confer exempli gratia quae Robertus Pöhlmann dicit in Iwani Müller Antiquitatum Classicarum Epitoma.<sup>1</sup> Itaque cum Homerus omnes Graecos Achivos nominet, praesertim autem eos, qui Phthiotidem incolebant Achilli subiectos (Iliadis B 685), facile mihi videtur conicere belli troiani socios graecos olim solos Achivos phthioticos fuisse, postea, cum aliarum nationum regum laudes cum illa expeditione a poetis conecterentur, sicut fieri solet, Achivorum nomen omnibus datum esse, qui rerum in troica terra gestarum participes essent. Neque alio modo Minyarum nomen in Argonautarum fabula ita valere coepit, ut omnibus Iasonis comitibus attribueretur.

Venio ad Hellenes, de quibus in Iliadis libro secundo vv. 681-85 haec dicta sunt:

Νῦν αὖ τοὺς ὄσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,  
οἳ τ' Ἄλον οἳ τ' Ἀλόπην οἳ τε Τρηχίνα νέμοντο,  
οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,  
Μυρμιδόνες δ' ἐκαλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,  
τῶν αὖ πεινθήκοντα νεῶν ἔεν ἀρχὸς Ἀχιλλεύς.

Myrmidones Achillis milites fuisse constat, neque tamen ulla natio nota est, cui haec appellatio propria fuerit, neque Myrmidonum

ist, zeigt am ehesten mit den nordgriechischen Mundarten, keineswegs mit dem Arkadischen oder Ionischen Verwandtschaft. Die geistige Bedeutung der Achäer ist um keinen Grad höher als die der anderen Einwanderer."

<sup>1</sup> Tom. III, pag. 367: "Das achäische Argos ist, wie die ganze heroische Staatenwelt, für uns nichts als ein leeres Phantom trotz des Wustes scheinbarer Überlieferung, welchen genealogische Mache und pseudohistorische Spekulation aufgehäuft haben. Das Vorbild des homerischen Argos ist kein anderes als das dorische, das uns eben in den Anfängen des beglaubigten hellenischen Geschichte als der mächtigste Staat im Peloponnes entgegentritt."



nomen in alia regione apparet. Nam Myrmidones Aeginenses propter falsum grammaticorum veriloquium fictos esse iam dudum constat et nuper ab Udalrico de Wilamowitz novis rationibus confirmatum est. Equidem Myrmidonum etymologiam ut reperirem, ad Mormo potius quam ad *μύρμηκας* animum adverterem. Mormo enim substantivum ipsa forma Gorgus nomini comparatur. Mormo et Gorgo, quae inter antiquissimos Graecorum deos numerandae sunt, eiusdem originis fuisse videntur, quamquam posterioribus temporibus altera sororum, quoniam in Athenae familiaritatem intravit, alteram nobilitate praecurrere videbatur.

Hellenum et Achivorum gentem eandem fuisse ego negaverim. Duas enim nationes Homeri aetate Achaia thessalicam habitasse constat, nam Achivi, qui sicut Thessali Graecorum doricorum pars erant, in Aeoles dominationem habuisse existimandi sunt. Quodsi duarum nationum in Achaia thessalica nomina comparent, alterum Graecorum doricorum alterum Graecorum hellenicorum fuisse verisimile est. Accedit quod Hellenum et Achivorum appellationes in Achaia thessalica concurrunt, discedunt alibi. Achivi enim in Achaia thessalica, peloponnesiaca, italica, Hellenes in Achaia thessalica, in Epiro, in Euboea reperiuntur. In Epiro quidem circa Dodonam *Σελλοί* vel *Ἑλλοί* sedem ac domicilium habebant, quos Hellenum consanguineos fuisse veriloquio et Achillis precibus (*Ilias* II 233 sqq.) declaratur, quibus ita deum patrium alloquitur:

*Ζεῦ ἄνα Δωδωναίε, Πελασγικέ, τηλόθι ναίων,  
Δωδώνης μεδέων δυσχειμέρου· ἀμφὶ δὲ Σελλοὶ  
σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι.*

Hellopiae autem appellatione, quae ab Hellenum nomine derivata est, non solum Epiri sed etiam Euboeae pars significabatur.

Graeci igitur lesbiaci illa aetate, qua fabula troiana exulta est, in tres partes discedebant, scilicet in Aeoles, qui primi insulam coluerunt, quorum heros erat Macar, et Achivos doricis generis, quorum heros erat Agamemno, et Hellenes aeolici generis Achivis subditos. Homericorum autem carminum poetas non Achivos sed rhapsodas vel bardos hellenicis, qui a Penthilidis Agamemnonis posteris mercedem acciperent, fuisse consentaneum est. Quis enim credat poesis homericæ conditores Graecos doricos fuisse?

Hellenici autem poëtae, Agamemnonis cantores, simul suum heroem Achillem in fabulam troianam introduxerunt. Achillem

enim Hellenem fuisse precibus eius, quibus Iovem ab Hellis cultum alloquitur, manifestum est. Sane Molossorum reges ex Achille gentis suae originem ducebant, sed facile intellectu est, qua in re nisi sint, cum talia dicerent. Nam Molossi, natio pseudodorica, illas regiones occupaverunt, quae olim Hellorum erant. Itaque illos, cum gentis suae originem subtexerent Achillis precibus, quas supra laudavi, confisos esse apparet.

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### III.—VERBALS IN -ΤΟΣ IN SOPHOCLES.

#### III.

#### ETYMOLOGICA.

O. C. 471 ἀκήρατον (χεῦμ). "Ridiculum est," argues Gross (I, p. 8), "qua ratione Etym. M. derivet: παρὰ τὸ κηραίνω, inquit, ὄφειλεν εἶναι ἀκήραντος· ἀλλὰ ποιητικὴ ἡ λέξις· ἢ παρὰ τὸ γήρας γήρατος. καὶ μετὰ τοῦ στερητικοῦ ἀγήρατος καὶ ἀκήρατος, ὁ ἀφθαρτος καὶ μὴ γηρῶν. Another etymology was suggested by Eustathius, as follows (p. 852, 38): ὁ ἀκήρατος, ὁ ἐστερημένος δηλαδὴ κηρὸς καὶ ἀτης. Since these etymologies were suggested philologists have been doing little more than contenting themselves with the one or the other of them, while a few are unable to decide themselves for either explanation. Lobeck (Path. Serm. Graec. Prol., p. 371: "et a κήρ compositum ἀκήρατος"), Moisisstzig (I, p. 13: "nam ἀκήρατος non ortum ducit a κεράννυμι . . . sed ex substantivo κήρ egerminavit"), Blomfield (Gloss. in Aeschyli Persas, 620: "ἀκήρατος, incorruptus. Vox profluit a κήρ νοχα, unde κηραίνω, non a κεράω, quod putarunt interpretes, qui vertunt *merum*") and Ebeling (Lex. Hom.) derive it from κήρ, while Schrader (Quaestiones dialectologicae graecae; Curt. Stud. X 323) and Peppmüller (Commentar zu Il. II vs. 303) cannot accept the derivation from κεράννυμι because of the difficulties arising out of this (as well as the other) etymology. As long as the question remains *sub lite* we have no reason for giving up the etymology accepted by Passow, Schneider, Schmidt (Synonymik d. g. S. IV, S. 657) and others, who derive it from κεράννυμι. If this etymology is accepted, the verbal is passive. O. C. 690 ἀκηράτῳ σὺν ὄμβρῳ.—O. C. 538 ἄλαστ' ἔχειν (ἐπαθόν). The Etymologicum Magnum (p. 57, 40 sq.) says: ὁ δὲ Φιλόξενος λέγει· ἔστι ῥῆμα ἀλῶ, τὸ πλανῶ, γίνεται παράγωγον ἀλάζω, ὡς ἀνιῶ ἀνιάζω, σκεδῶ σκεδάζω· ἐκ τούτου ἄλαστός, ὡς σκευάζω σκευαστός . . . σημαίνει χαλεπαίνω. And again, further on: ἢ παρὰ τὸ λάζω γέγονεν ἄλαστα, ὧν οὐκ ἂν τις λάβοι, ἀνεπίληστα τινὰ ὄντα, τουτέστι φευκτά κ. τ. λ. Herodian (I, p. 224, 2, Lentz): ἄλαστος ὁ ἄδικος ἀπὸ τοῦ λάζω, τὸ λαμβάνω. Reisig (Enarratio O. C. vs. 1477) argues: "Nomine illo (ἄλαστον) ἀλεῖσθαι orto vel id designatur, quod oblivisci non

licet, et in malam quidem partem, ut sint crudelia aut scelerata etiam, uti hic. Vel is qui non obliviscitur, ulciscendi caussa." Hermann (O. C. 1480): "ἄλαστος et quidquid verborum ad hanc familiam pertinet, non adducor ut a λήθειν derivata credam, sed facta illa esse omnia a λάζομαι puto, primariamque notionem habere *non tolerandi*, ut ἄλαστος proprie sit *intolerabilis*." Vaniček (Griech.-lat. etymologisches Wörterbuch, II, p. 788) derives it from the stem λαθ or ληθ, seen in λανθάνω, etc.: the verbal is translated "nicht zu vergessen, nicht zu verschmerzen, unerträglich." Döderlein (Hom. Gloss., No. 101) finds the derivation from √λαθ quite absurd, and hence seizes "mit beiden Händen" the accentuation ἄλαστιά, which adjective he (with Philoxenos) derives from ἀλάω, and translates 'rasend.' Bekker also accentuates ἄλαστός, but Düntzer (Kuhn's Zeitschrift, XII, p. 12) argues that the root λαθ always appears in the form ληθ, save in the word λάθρα, which circumstance precludes the correctness of the popular etymology, which derives it from √λαθ; he therefore suggests the root λα "mit vorgeschlagenem a, in der Bedeutung verderben." Hartung (Eurip. Phoen. 333) derives both this adjective and ἀλάστωρ (the etymology of which latter word was a puzzle to the ancients; cf. An. Bekk., pp. 206, 211 and 374) from ἀλάομαι and ἀλύω. Göbel (Lexilogus, II, p. 230 ff.) accentuates ἄλαστός, will hear nothing of its being connected with λανθάνω, and refers it to the same root as neut. pl. ἄλαζα, αἰσχρά (Hesych.). Blomfield (Gloss. in Aeschyli Persas, 983): "Ab ἄλη, *mentis error, delirium*, venit ἀλάζω, *decipio*, unde ἀλαζών . . . ἀλάστωρ, *qui in errorem perniciosum trahit* . . . ἄλαστος, *qui in errorem perniciosum inducitur* . . . Vel potest ἀλάστωρ venisse ex ἀλαίνω, sicuti μιάστωρ a μαιίνω." Ebeling (Lex. Hom.) prefers the form ἄλαστός and cites Philoxenus' definition, while Passow and Veitch derive it from λαθεῖν. Where all is in such uncertainty and confusion, it is well-nigh, if not quite, impossible to more than express one's preference, and we follow Philoxenus' definition. O. C. 1483 ἄλαστον ἄνδρ'. O. C. 1672 ἄλαστον αἶμα.—O. R. 177 ἀμαιμακέτον πυρὸς. E. M., p. 76, 9: παρὰ τὸ μῆκος μάκετος· διπλασιασμῷ μαμάκετος· καὶ πλεονασμῷ τοῦ I, μετὰ τοῦ A, ἀμαιμάκετος, ὁ μακρὸς καὶ ὑπερφύης· τὸ δὲ—πνέουσιν ἀμαιμάκετον πῦρ,—παρὰ τὸ μαιμῶ, μαίμακα. Χίμαιραν ἀμαιμακέτην, ἄμαχον, ἀκαταγώνιστον, φοβερὰν, ἀνυπόστατον· ἢ ἀπροσμάχητον, καὶ μεγάλην· πρὸς τὸ μαιμῶ μαιμῶ, τὸ προθυμοῦμαι, μαιμάκετος. ἐξ οὗ τὸ θηλυκὸν μετὰ τοῦ στερητικοῦ A, πρὸς ἣν οὐδεὶς προθυμεῖται μάχεσθαι. ἢ παρὰ τὴν μάχην, ἀμαιμάχης, καὶ ἀμαιμάκετος, καὶ ἀμαιμακέτη!! "Ad stirpem MAX pertinere videtur ἀμαιμάχης, at quomodo explican-



dum sit pro certo non licet statuere" (Bräuning, de adiect. compos. apud Pindarum, p. 40). Göbel (Lexilogus, I, p. 293, and cf. p. 408) connects it with the root of Ἀμαζόνες "die Stürmerinnen": ἀ-μαι-μάκετος st. ἀ-μα-σμάκ-ετος. Reisig (Enarratio, O. C. 125): "equidem non dubito, quin sit a μαιμῶν ortum . . . atque est proprie: *adversus quem aegre contendas*." Leo Meyer (Vgl. Gr. I 423) takes it to be a sort of reduplication of μάχεσθαι: others connect it with μῆκος or ἄμαχος, while Curtius (Das Verbum, II, p. 387) doubts if it be a real verbal at all; cf. Eustathius, 634, 33; 1760, 20. The correct etymology is that embraced by Vaniček (Et. Wörterbuch, p. 666); it is derived from the verb μαιμάσσω, the α is an *intensivum* (cf. Lobeck, Path. Ser. Graec. prolegomena, p. 374; Clemm, de alpha intensivo, pp. 51-52), and the neuter verbal means "tobend, anstürmend"; cf. Ameis-Hentze, Anhang to Od. § 311. O. C. 128 ἀμαιμακετᾶν κορᾶν. ἀμαιμακέταν, codd. Schol. ἀκαταμαχῆτων ἢ ἀπροσπελάστων.—Trach. 110 ἀνανδρώτοις (εὐναῖς). Schol. ταῖς ἐρήμοις τοῦ ἀνδρός. But how does the verbal—if derived from ἀνδρῶ—get the meaning which it evidently has here? "Discessit poeta" (Schindler says, p. 20) "a vulgari verbi ἀνδρῶ significatu, quem si secutus esset, ἀνάνδρωτον eum vocasset, qui puber nondum factus esset. Immo prorsus non respexisse illud verbum et ab ἀνανδρος adiectivo novum verbum ἀνανδρῶ induxisse Sophocles est putandus." Or is it merely a -τος formation from ἀνῆρ, such as Brugmann tells us are not infrequently made from noun-stems? Such ἀπ. λεγ. often show anomalous forms.—Fg. 432 ἀτρυγέτου γλανκᾶς ἐπ' οἶδμα λίμνας. E. M., p. 167, 21 ff.: ἀτρύγετος . . . εἰ μὲν παρὰ τὴν τρύγην, ὡς ἔνιοι, οὐ πλεονάζει . . . εἰ δὲ παρὰ τὸ τρύειν, πλεονάζει. Ἄτρυντος γὰρ ἀτρύετος, καὶ πλεονασμῷ τοῦ Γ, ἀτρύγετος· οὕτως Ἡρωδιανός. Ἡ παρὰ τὸ τρύχειν. Eustathius (p. 1003, 58) gives a different etymology, according to which the meaning of the word is 'unfruitful.' "Quid proprie de eo existimandum sit," confesses Gross (I, p. 10), "in huius rei obscuritate ego non perspicio, nisi ἀτρύγετος ex ἀτρύγητος correptum esse licet accipere, ut βίωτος ex βιωτός et fortasse βρωτός ex βρωτός." Lobeck considers it a compositum, like ἀμάχετος, εὐέργετος (cf. Path. Ser. Graec. Pro., p. 374), but is unable to fix its etymology (Paralipp., p. 459). Göbel (Lexilogus, II, pp. 348 sq.) demands for the word some such meaning as "fluitans, fluctuans, wogend," the word being used of sea, air, etc., only when they are represented as being in motion. This signification he finds in the verbal, if we assume the original form to have been ἀ-στρύγ-ετος, and thus the

verbal is at once explained as being akin to *τρύγη*, *τρύξ* and *τρύζω*, but not as being *derived* from them, as is commonly thought. He, however, emphatically denies that *τρυγετός* could ever have arisen out of *τρυγητός*, as Gross suggested. Johannes Schmidt (Zur Geschichte des indogermanischen Vocalismus, II 337) derives *ἀ-τρύγ-ε-το-ς* from a root *τρυγ* 'to dry.' Curtius, however, argues as against this theory (Etymol.<sup>5</sup>, pp. 598-99) that the only passage in which *\*τρύγειν* seems to occur at all is Nicand. Ther. 368, which passage he is compelled to suspect, on account of its introducing an unbearable tautology into the context; nor does comparative philology at all establish the existence of such a root. Curtius himself suggests *ἀτρίετος* as the original form which then—with transition of the *υ* into *ϕ*—became *ἀτρίϕετος* and so *ἀτρίγετος*; and many Greek authorities, e. g. Hesychius, define it *ἀκαταπόνητος*. Fritz Schöll (Acta societatis phil. Lips. IV, p. 325 sqq.) objects to this etymology, first because it would put the transition of the *υ* into *ϕ* back in the oldest times, secondly because of the meaning which the adjective would thus acquire. "Unaufreibbar, unermüdlich" does not fit nicely in e. g. the Homeric passages, where the adjective is applied to the air, etc. He begins operations on the last part of the compound, *γετος*, which he cannot explain otherwise than that it means "born," just as in *τηλύγετος*, *Ταίγετος*: the first part of the compound is not so easy to explain, but surely it is, after all, connected with the root *tru*, Lat. *trux* and *truculentus*, and hence the meaning "born of darkness" or something so: thus explained, the lines in Hesiod's Theogony, 123-32, receive a new meaning. Leo Meyer (Vgl. Gr. II 255) is not disinclined to favor this explanation. Döderlein (Gloss. No. 2436) boldly asserts that *ἀτρίγετος* is the verbal to *ἀνατρίζειν*, and signifies "aufgährend und aufbrausend, und murrend nach Art des gährenden Mostes, *τρύξ*." This etymology is objected to by Göbel (Lexilogus, II, pp. 348 sqq.) on the ground that it cannot be proved that Homer ever uses the prefix *ἀ-* in the sense of *ἀνα-*: furthermore, even if the sea does "brausen . . . nach Art des gährenden Mostes," the *air* does not. Not a few of these objections to given etymologies of the word, which have to do with the *meaning* alone of the verbal, are easily met, we think, it being plain that the grammarians championing or rejecting these etymologies are guilty of translating the adjectives in question all too *literally*, long after consciousness of the etymologically original meaning of the word had been lost. With Nägelsbach

(Anmerkungen<sup>3</sup> zu Ilias, I 316, note), Clemm (de alpha intensivo, No. 36), Vaniček (Et. W., p. 289), we accept Curtius' etymology, and explain the verbal as a modally neuter, meaning "unermüdlieh." Bensley (I 594) derives it from the root *τρνγ*, and translates "wogend, schwellend, schäumend."—Ant. 256 *λεπτὴ δ', ἄγος φεύγοντος ὥς, ἐπὴν κόνις*. This adjective does *not* belong—despite the numerous etymologies suggested in the E. M.—to the words of doubtful etymology, but rather to that class of words whose verbal nature has so far been weakened that they should be mentioned apart from those in which the etymological meaning seems to have been still fresh. *Λεπτός* is from *λέπω* 'to peal'; cf. e. g. Göbel, Lexilogus, II, p. 242. Fg. 508 *λεπταῖς ἐπὶ ῥιπίσιν*.—O. C. 768 *μεστός ἢ θυμούμενος*. Schol. *ὥς ἐπὶ κεράμῳ, ὃ ἐστὶν ὅτε κορεσθεὶς τοῦ θυμοῦ λοιπὸν τὰ συμφέροντα ἐβουλευόμην καὶ οὐκέτι ἤθελον φεύγειν*. E. M., p. 580, 44: *μεστός: παρὰ τὸ ἔω, τὸ πληρῶ· ὁ μέλλων, ἔσω· ἐκ τούτου ἐστός, ὁ πλήρης· καὶ πλεονασμῷ τοῦ M, μεστός· καὶ οὐδέτερον, μεστὸν, τὸ πλήρες*: similarly Eustathius, p. 425, 34. Gross (I, p. 8) derives it from *μέω*, which verb does not exist. Curtius (Et.<sup>6</sup>, p. 243) suggests that it may be connected with the Sanskrit root *mā*, so that it would mean 'full *measured*.' Neither Stephanus nor Passow know of an etymology, while Bergk refers it to a verb *σμέω* 'implere,' *σμεστός* being the original form, whose loss of the initial sibilant is explained by the analogy of other examples (Opuscula, II, p. 332). Vaniček translates (p. 652) "wohlgemessen," but refers it to the stem *μεθ*, derived from a *European* root *MAD*.—Ant. 627 *νέατον γέννημ(α)*. Rather than derive the adjective *παρὰ τὸ νέω*, we consider it a sort of irregular superlative to *νέος*, like *δέκ-ατος*, *μέσ-ατος*, etc. E. M. 599, 4: *παρὰ τὸ νέος γίνεται νέατος, καὶ πλεονασμῷ τοῦ I, ὥσπερ παρὰ τὸ μέσον γίνεται μέσατον. Νέατον δὲ, τὸ ἔσχατον*. So Passow, Ascoli (Curt. Stud. IX 350), Döderlein (Hom. Gloss. No. 2414), Vaniček (p. 438), Chandler (Greek Accentuation<sup>2</sup>, §408), Ebeling (Lex. Hom.). Ant. 807–8 *νεάταν ὁδὸν στείχουσιν, νέατον δὲ φέγγος λεύσσουσαν*. Ai. 1185 *νέατος . . . ἀριθμός*.—Fg. 124 *προσφάτους ἐπιστολάς*. E. M., p. 691, 6: *Κυρίως ἐπὶ τοῦ νεωστὶ πεφονευμένου εἴρηται . . . Ἐκ τοῦ φῶ, τὸ φονεύω. Καὶ πρόσφατον κρέας, τὸ νεοσφαγές. καταχρηστικῶς δὲ ὁ πρὸς ὀτιοῦν νεωστὶ ἐλληλυθὼς πρᾶγμα*. Eustathius, p. 1374, 24: *τὸ δὲ πρόσφατος ἀντὶ τοῦ νεωστὶ καὶ ἐγγὺς φατός, ὃ ἐστὶ πεφονευμένος, ἀφ' οὗ καὶ ἀρρίφατος. παρὰ δὲ τοῖς μεθ' Ὁμηρον πρόσφατον τὸ νεαρὸν καὶ ὥς εἰπεῖν ἐγγὺς φατὸν ἦτοι φανέν καὶ δειχθέν· ἢ καὶ ἄλλως, ἐγγὺς καὶ προσεχῶς φατὸν ἦτοι λεκτὸν, ἐξ οὗ καὶ φατεὺς*: Eustathius, p. 1728, 15 ff.: *καὶ νεκρὸς πρόσφατος ὁ ἐγγὺς χρόνῳ*

ἡγουν ἐκ νέου πεφονευμένοις . . . ἔτι φάω φῶ λέγεται καὶ τὸ λαλῶ τὸ πρωτότυπον τοῦ φημί. ἐκεῖθεν δὲ φάσις ὁ λόγος καὶ πρόφασις καὶ τὰ ἐξ αὐτῶν. καὶ φατὸς καὶ φατειὸς ὁ λεκτὸς, καὶ πρόφατος ὁ πρὸ ὀλίγου φατὸς, ἄλλος οὗτος παρὰ τὸν δεδηλωμένον πρόσφατον νεκρὸν: Eustathius, p. 564, 10: πρόσφατος νεκρὸς, ὁ ἐγγὺς καὶ πρὸ ὀλίγου φονευθεὶς. Cf. An. Bekk., p. 293: πρόσφατος: κυρίως μὲν ὁ νεωστὶ ἀνηρημένος, καταχρηστικῶς δὲ ὁ πρὸς ὀτιοῦν πρᾶγμα νεωστὶ ἐληλυθὼς πρόσφατός ἐστιν. Phrynichus, p. 374 (ed. Lobeck): Πρόσφατον: καὶ περὶ τούτου πολλὴν διατριβὴν ἐποίησάμην ἐπισκοπούμενος, εἰ μόνον λέγεται πρόσφατος νεκρὸς, καὶ μὴ πρόσφατον πρᾶγμα. Lobeck adds, in his note ad loc., "Propria huius adiectivi vis posita est in carnibus et esculentis recentibus": the same author tells us, in the Rhematikon, p. 106, "Eadem est ambiguitas adiectivorum ἀλλόφατος, νεόφατος, . . . παλαίφατος, πρόσφατος, ἐπίσφατος, περίσφατος, quae Grammatici inter se discordes ad φαίνω, σφάζω, φάσκω referunt, sed in nonnullis vis verbi penitus evanuit." Peppmüller (Kommentar des XXIVten Buches der Ilias, pp. 364 f.) says: "Wir glauben, schon für Homer gilt die Ableitung welche Eustath. 1374 (1516) erst der nachhomerischen Zeit zuschreibt . . . Wie πρόσφατος die Bedeutung 'eben geschehen' annehmen konnte, wird aus den Synonymen Adiectivis πρόσπαιος v. προσεχής klar." Only Döderlein (Hom. Gloss. No. 2196) adheres still to the derivation from φάσθαι, translating πρόσφατος by "ansprechbar, affabilis." Göbel, however (Lexilogus, I, p. 76), goes still further, and argues "so wenig Lat. *re-cens* von *candeo* zu trennen ist, so wenig *προ-σφα-τος* von Wf. *σφα* = *lucere*." With the majority of ancient and modern authorities, we assume as the etymological meaning of the verbal 'newly killed.' O. R. 668 πρόσφατα (τὰ, sc. κακά). τὰ πρόσφατα, Nauck; τὰ προσφῶν, L.; τὰ πρὸς σφῶν, Γ.—O. C. 1236 πύματος . . . γῆρας ἄφιλον. E. M., p. 696, 53: Πύματος: ἔλλειψις τοῦ θ' παρὰ τὸ πυθμὴν ὄνομα· ἀπὸ μεταφορᾶς τῶν ἀγγείων· ὁ γὰρ πυθμὴν, ἔσχατος, εἰ καὶ τὴν ἀρχὴν ἔχει. Πύματος οὖν· καὶ ἀποβολὴ τοῦ θ, πύματος. Σημαίνει δὲ τὸ ἔσχατον. But on p. 384, 24, we read καὶ πύματος ἀπὸ τοῦ πεπαῦσθαι! Ascoli (Curt. Stud. IX 350) argues: "Analog auch *μύχαιος*, der Verborgenste, von *μυχός* Winkel: sicherlich gehört auch *πύματος* 'der letzte' hieher, obwohl dessen Grundform innerhalb des Griechischen noch nicht erkannt ist." Curtius (Et.<sup>5</sup>, p. 716) suggests "Vielleicht gehört zu diesen Aeolismen auch das homerische *πύ-μα-το-ς* der letzte, das sich auch zu dem von Ludw. Lange . . . erkannten osk. *pos-mo-s*, der letzte, verhält wie *ἔβδό-μα-το-ς* zu *ἔβδο-μο-ς*. Πύματος steht also für *πός-μα-το-ς* wie *ἔ-μεναι* für *ἐσ-μεναι*": the root is the same from which Lat.



*post* and *posterius* arose. Johannes Schmidt (Kuhns Zeitschrift, 26, 24) sees rather the weakened form of the preposition *ἀπό* in the stem of the word: this explanation is not accepted by Gustav Meyer, Griech. Gram.<sup>2</sup>, §62. Vaniček (p. 530) follows Curtius, thus referring it to no verb at all, but to the root PAS = 'behind': so Ebeling, Lex. Hom. This epic word Sophocles alone of the tragedians uses, and he only in lyric passages. O. R. 661 *πύματον* *δλοίμαν*. Ant. 877 *πυμάταν* *ὁδόν*. *πυμάταν*, Dindorf; *ἐτοίμαν*, L. O. C. 1675 *ἐν πυμάτῳ*.—Fg. 870 *τετρωρίστῳ* *δίφρῳ*. The adjective—a *ἀπ. λεγ.*—is quite equivalent, in meaning, to the shorter form, *τετρώρος*, to which it is a sort of superlative form.—Ai. 1404 *ὑψίβατον* *τρίποδ' ἀμφίπυρον*. Evidently the adjective means *high*, but the etymology of this, as of other compounds of *-βατος*, is very much disputed. The Etymologicum Magnum strives in vain to give some passable etymology of *ἡλίβατος*, deriving it from *ἀλιτῶ*, *βαίνω*, *θέλω*, *ἀλλ*, etc. Göbel (Lexilogus, II, p. 338 f.), after devoting seven pages to the etymology of *ἡλίβατος*, comes to the conclusion that the *-βατος* syllable is the noun *βάτος*, *ῥ' βατ* "schwingen, woneben gleichbedeutig *βαδ* und *βαθ* bestehen . . . ursp. 'Rankendes' . . . gedeutet." Döderlein defines *ἡλίβατος* "leichenblass" (Gloss. No. 2452), from the rare noun *ἀλίβας* 'the corpse': thus the *-βατος* is no separate word at all. Bezzenberger (Beiträge, Bd. IV, p. 344) derives *ἡλίβατος* from *λείβειν* 'to pour,' so that it means 'naked, slippery,' while Müller (Der indogermanische Sprachbau in seiner Entwicklung, I, Göttingen, p. 275) derives the *ἡλι* from *λίαν*, *λίην*, and *βάτος* from *ῥ' βα* "sich erheben." But possibly after all the *-βατος* may come from *βαίνω*, the word thus (comically enough) meaning 'what goes—or has gone?—high.' "*Alte ingrediens, poetice dictum, cum altos pedes habeant*" (Bräuning, De adiectivis compositis apud Pindarum, p. 38).—Ai. 580 *φιλοίκτιστον* (*κάτρα*) *γυνή*. Says Hermann ad loc.: "Intelligit poeta luctum ante tentorium in loco publico. Addit enim, lamentis mulierum facile hominum miserationem commoveri. Male vulgo haec verba interpretantur, *facile misericordia afficitur mulier*. Et sic etiam Eustathius intellexit p. 1129, 43. 1185, 36. (1175, 37. 1253, 20). Id *φιλοικτον* vel *φιλοίκτιρμον* dixisset. At hoc alienum ab hoc loco." But we are not persuaded of Hermann's position. A verbal can easily contain the meaning here rejected by Hermann, and Lobeck observes "*φιλοικτρος* certe et *φιλοικτος* a *φιλοίκτιστος*, pro quo Aeschylus *φιλόδυτος* dixit, dubito an distinguere non magis possit quam *φιλερις* et *φιλέριστος* similiaque, si de personis dicuntur," and

surely these forms in *-tos* are too wide and free in their meaning to be so circumscribed as Hermann will have it. Still less accurate is Campbell's *φιλοῦν τὸ οἰκτιζεσθαι* "in the sense of inviting commiseration." Is the form a verbal at all, or—as Stephanus suggests—a sort of superlative? Schindler (p. 55) explains the form as follows: "Est enim hic eadem quae supra fuit (p. 53) *binarum stirpium verbalium* consociatio (*φιλοθυ-, φιλοδυρ-, φιλαιαγ-, φιλοικτιδ-*), qua perspicuum est nihil exprimi nisi fluctuantem et incertam significationem amandi sacrificiationem, commiserationem . . . Qua terminatione (*-tos*) hic nihil aliud effectum censendum est quam id, ut composita adiectivorum formam induerent; passivam vero vim vocis Sophocleae in ipsa radice *οἰκτιδ-* sitam opinor, vel potius ex sententiarum tenore colligi." We do not accept Schindler's interpretation of the 'verbal' as a passive, but much less do we agree with Tessing, who (l. l., p. 136) classes it along with those "*composita, quorum altera pars est stirps verbalis quae alteram regat,*" and so that here the *prior pars posteriorem regit*. There is, so far as I know, nowhere in Aischylos or Sophocles a verbal in *-tos* in which the latter part of the compound is governed by the former: it is always the reverse. "Nimium enim proclives sunt ad lamentandum mulieres" is Juris' not unhappy version (p. 27): similarly Maurice Seyffert, Ellendt and others. The word consists of the verbal *το οἰκτιζω*, and the *φιλ*-syllable represents the adverb *φίλω*s: the meaning is then 'willingly lamenting.' This explanation we think prettier than Jasper's (Zur Lehre von der Zusammensetzung griechischer Nomina und der Verwendung componirter Wörter in den Tragödien des Sophokles, pp. 9-10, 26-28), according to which all such composita with *φιλ*- are "umgekehrte Composita," whose chief part is the *φιλ*-, so that the word means *ὅς τὸ οἰκτιζειν φιλεῖ*.

#### COMPOSITA POSSESSIVA, AND THE LIKE.

As an appendix to the real verbalia we cite a number of words ending in *-tos* which are not to be mistaken for verbals, being mere possessives. "Doubtless after the example and model of participles from denominative stems" (says Whitney, *Skt. Gr.*, §1176 b) . . . "derivatives in *ita* are in the later language made directly from noun- and adjective-stems, having the meaning of *endowed with, affected by, made to be* and the like (compare the similar English formation in *-ed*, as *horned, barefooted, blue-*

coated)." Not alone in Sanskrit, but also in Greek and Latin the same thing has happened; cf. *auro-clavatus*, ἀνόμματος. The cases now to be cited are all possessives, to be translated by subjoining the participle 'having': ἀκάματος = 'having no work,' etc.

Fg. 672 ἀθέμιστα καὶ ἀνόσια δρᾶν. V. L. The etymology of ἀθέμιστος is more correctly given in the E. M., p. 24, 21 (ἄδικος, ἄνομος, ἀπὸ τοῦ θέμις, θέμιτος, θέμιστος, καὶ ἀθέμιτος), than by Eustathius (cf. pp. 92-93). Ant. 338 ἀκαμάταν (ῥᾶν). We have followed Passow, Autenrieth (Homeric Lexicon) and others (cf. Vaníček, p. 116) in deriving the word from a priv. + κάματος. Stephanus defines it "labore carens, i. e. laborem non sentiens: quo sensu erit ex a priv. et κάματος: ideoque hic apte ponetur post κάματος." Ant. 607 ἀκάματοι σκεδῶσιν μῆνες. V. LL. ἀκάματοι θεῶν: ἄκοποι θεῶν: ἄκμητοι. Schütz prefers emending in the antistrophe. El. 164 ἀκάματα προσμένουσ'. Phil. 1191 ἀλλοκότῳ γνώμῃ. We accept none of the etymologies given on page 68, 17 of the E. M., following rather Anec. Bekk., p. 14, 28; ἀλλόκοτον: σημαίνει μὲν κυρίως τὸ παρηλλαγμένον τῆς καθεστῶσης διαίτης καὶ τρόπου, πεποιήται δὲ παρὰ τὸν κότον, ὃ σημαίνει τὴν ὀργὴν καὶ μανίαν καὶ παραπληγίαν, and with Schmidt (Synonymik d. g. S. II, p. 1217) we can easily see how the noun κότος has sunk to the level of a mere ending. O. C. 786 ἄνατος (πόλις). ἄνατος, γ.; ἀναιτος, L. Schol. καὶ ἵνα ἡ Θήβη ἀβλαβὴς ἔσται ἐκ ταύτης τῆς γῆς· ἀναιτος δὲ ἀντὶ ἀβλαβὴς, ἀναιτίας. The adjective is derived from a priv. + ἄτη; cf. Slameczka, p. 18; Schambach, II, p. 2; Holtze, p. 6. Phil. 856 ἀνόμματος (ἀνὴρ). Fg. 751 ἄπλουτος ἐν τιμαῖς ἀνὴρ. Ai. 324 ἄσιτος ἀνὴρ, ἄποτος. Fg. 550 ἀπυνδάκωτος οὐ τραπεζοῦται κύλιξ. Πυθμὴν λέγεται καὶ πύνδαξ, ὅθεν καὶ παροιμία παρὰ Σωκράτει (Σοφοκλεῖ, Cramer) ἀπυνδάκωτος . . . κύλιξ," Schol. Il. Δ 634, in Anecd. Paris., vol. 3, p. 16, 11. With Passow, Campbell and others, we derive the adjective from πύνδαξ. Fg. 513 ἀχρήματον (?). Ant. 845 εὐαρμάτου ἄλσος (θήβας). Ai. 1251 εὐρύνωτοι φῶτες. O. C. 1758 θεμιτόν. θεμιτόν—never θεμιστόν—is the form met with in Attic inscriptions: it, like ἀθέμιστος, is to be referred to the noun θέμις. Fg. 331 ἰσοθάνατον (?). Fg. 774 κωδωνοκρότῳ (σάκει). Fg. 600 παγχόρτοισιν ἐξενίζομεν (οἴτοις). Athenaeus rather carelessly mentions this word, along with several words derived from χορτασθῆναι. Of course (cf. Passow, Schindler, pp. 70 and 90; Tessing, p. 81) it is derived from χόρτος. Ant. 149 πολυαρμάτῳ . . . Θήβῃ. Fg. 583 πάμπλουτον ὄλβον. O. C. 1063 ῥίμφαρμάτοις φεύγοντες ἀμίλλαις. The expression has been variously resolved into ἀμίλλαις ἀρμάτων ῥίμφα φευγόντων and ὠκέων

ἀρμάτων and ἀμίλλαις ῥίμφα φερομένων ἀρμάτων, etc. But, after all, Stephanus' "celeres currus habens" was right, although the first part of the compound is generally met with in the form of an adverb. The adjective is one of those *artificially formed* ones (cf. Bräuning, de adiectivis, etc., p. 47). Trach. 637 χρυσολακάτου ἔ' ἄκταν κόρας. The adjective means "having a golden spindle" (Göbel, Lexilogus, II, p. 347; Stephanus), not "having gold on the spindle" (cf. Jordan, Neues Jahrbuch für Philologie, 1881, p. 85 ff.). Ai. 847 χρυσόνωτον ἥνιαν.

In the Electra, vs. 72, we read ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων, while some read ἀρχαίπλουτος; others suspect the verse. Schol. ἀρχοντα <τοῦ> πλούτου καὶ τὴν ἀρχαίαν τύχην ἀποληψόμενον. The text is in an unsatisfactory condition, and the ἀπ. λεγ. difficult to explain. Tessing (p. 136) classes it along with those composita in which the *first* part governs the second. Such composita in -τος not existing in Sophocles, we prefer explaining the first part as a noun; the word thus means "having riches as a prince." The ε (ἀρχέπλουτον) may be explained as an analogue to Pindar's ἀρχέπολις (Pyth. IX 56) or Aristophanes' ἀρχέλαος (Eq. 164).

The following *nouns* are all more or less closely connected with some verb, but they are—in Sophocles—used as nouns *pure and simple*. On the development of the noun in -τος out of the verb, cf. Lobeck, Paralipp. Gram. Graec., pp. 348 sq.; Brugmann, Grundriss, II, pp. 211 sq., 207. As would be expected, the accent of these forms is at times 'irregular,' the forms themselves occupying a half-way position between verb and noun.

ἀθάνατος. ἀμαξιτός, from the root *i* 'to go'; cf. Vaniček, p. 79; Brugmann, Grundriss, II, pp. 209, 212. On the 'irregular' accent cf. Lobeck, Path. Sermon. Graec. prolegg., p. 379; Chandler<sup>2</sup>, §323. ἀροτός (or ἄροτος?, cf. Ellendt). From stem of ἀρώ; cf. Curt. Et.<sup>5</sup>, p. 341. ἄτρακτος. Etymology disputed. Gustav Meyer, Griech. Gr.<sup>2</sup>, §173, 2 a, explains it by "Metathesis ohne Vocaldehnung" from ἄταρκτος, cf. Ai. *tarkú*. Brugmann (Griech. Gramm., p. 55) connects it with *τρέπω*—so also Curt. Et.<sup>5</sup>, p. 468—supposing a U-vowel to have once been present. Vaniček (p. 297) boldly derives it from √TARK, while Göbel (Lexilogus, II, p. 399) is confident (as usual) that the root must have originally had an initial *sibilant*; thus the root would be *στραγ*. At any rate, the word is no longer an adjective. βίος. βλαστός. Curtius<sup>5</sup>, p. 549, connects it with the Skt. √*vardh* = to make larger, and Schmidt (Synonymik d. g. S., No. 76, 14) considers it



"eigentlich ein Verbal-adjektiv," whose accent is explained by Chandler<sup>2</sup>, §322. *βοτόν*. *βοτός* is used constantly by Sophocles (and Aischylos), both as adjective and as noun. It always exhibits the same meaning—neuter, modal—and hence the many passages (about 100) are not cited singly, but herewith referred to once for all. *βρῦτος*. *γλουτός*. Vaniček (p. 174) and Ebeling (Lex. Hom.) compare *κλόνις*, *κλοῖ*: Gustav Meyer (Griech. Gram.<sup>2</sup>, §255) denominates it as "etymologisch unklar." *δάκετος*. *θεμιστός*? *θέσφατον*. *θνητός*—like *βοτός*—often used both as adjective and as noun, but always with modal-neuter sense. *κάματος* is a noun, connected with *κάμνω* (so Ebeling, Lex. Hom.) or *κάμημι* ("passiv: das Erarbeitete . . . neutral: die Ermüdung," Döderlein, Gloss., §2170). Whether the original force of the verbal was passive or neuter, we have no means of ascertaining. *κάπετος* is a noun, but its connection with *σκάπτω* is generally conceded; cf. Benfey, W. L. I 193; Curtius, Et.<sup>5</sup>, p. 167; Hesychius (*κάπετος οἱ δὲ σκαπετόν*). *Σκίδνημι καὶ χωρὶς τοῦ σ ὡς σκάπετος καὶ κάπετος* (Epim. Cram. I 388); cf. Döderlein, Gloss. No. 2101. On the accent cf. Chandler<sup>2</sup>, §320. *κασίγνητος*. On the unsteady accent cf. Chandler<sup>2</sup>, §408. "Von demselben Schosse geboren" (Aug. Fick, Curt. Stud. VIII 313); cf. Vaniček, p. 189; Curt. Et.<sup>5</sup>, p. 175. Sophocles uses the word as an adjective three times. *κύτος*, *κύν*; cf. Curt. Et.<sup>5</sup>, p. 157; Vaniček, p. 157. *κωκυτός*. On the accent cf. Chandler<sup>2</sup>, §323. *μαστός*, from *μάσθαι*? *οἶκτος*. Ebeling (Lex. Hom.) derives it from *οἶ*: similarly Döderlein, Hom. Gloss. 959, "Ein Derivatium ist das Verbale *οἶκτός*, wie *αἰακτός*, substantivirt *οἶκτος*, der Jammerton." Lobeck hesitates between deriving it (Paralipp., pp. 348–49) from *οἶζω* and relegating it to that mass of words "quae . . . a nullo verbo commode repeti possunt." *οἶτος*. Göbel (Lexilogus, II, p. 413), Vaniček (p. 80), Curtius (Et.<sup>5</sup>, p. 401) derive it from *ἵ* 'to go,' while others (cf. Ebeling, Lex. Hom.) will see it akin to *οἶσω*, as *fors* to *fero*—unless, forsooth, it be connected with *οἶ*. *σκηπτός*, the noun, is derived from the root *ΣΚΑΠ* (Curtius, Et.<sup>5</sup>, p. 167; Göbel, Lexilogus, II, p. 151; Schmidt, Synonymik d. g. S. II, p. 248). *φόρτος*. Cf. Curtius, Et.<sup>5</sup>, p. 299; Brugmann, Gr. Gram., p. 96.

## CRITICA.

Fg. 767 *ἐρρηξάτην ἐς κύκλα χαλκίων ὅπλων*. Plutarch's text (Mor., p. 458 E) reads: *καὶ τὸν Νεοπτόλεμον ὁ Σοφοκλῆς καὶ τὸν Εὐρύπυλον ὀπλίσας ἐκόμψας ἀλοιδορήτα, φησὶν, ἐρρηξάτην . . . ὅπλων*. Nauck suggests

that ἀλοιδόρητα is a part of the quotation from Sophocles, in which Schindler follows him (p. 20), and Campbell goes still further, and includes ἀκομπα—which he conjectures for the suspected ἐκόμπας—also in the quotation, although we are then, from the metrical condition of the fragment, forced to assume a lacuna after ἀλοιδόρητα.—Fg. 146 Λάθα Πιερίδων στυγερά καὶ ἀνάρατος ὠδυνάσεις κ. τ. λ. This text is miserably uncertain. Thus Nauck: "καὶ ἀνάρατος AM, καὶ ἀνάρεστος Voss. et Arsen., καὶ ἀνάρετος cett. . . . Schneidewinus proposuit . . . κἀνάρατος . . . Bergk Lyr. p. 674 verba . . . καὶ ἀνάρεσιος Sapphus esse coniecit et ab iis quae sequuntur dirimi voluit." Campbell reads ἀνάρεσιος. We know nothing as to the correct reading. O. C. 698 βλαστὸν φύτευμ' ἀχείρωτον αὐτόποιον. La. has ἀχείρητον, which the Schol. seems to have read. Schütz (p. 160) finally comes to the conclusion "Es ist am gerathensten ἀχείρητον zu behalten oder ἀχείρωτον in der von Pollux gegebenen Bedeutung zuzulassen." Pollux' words are (II 154): ἀχείρωτον δὲ Σοφοκλῆς εἶπε τὸ ἀχειρούρητον. With Reiske, Hermann, Wolff-Bellermann, Jebb, Schambach (I, p. 9), we accept the reading ἀχείρωτον, which seems to be passive.—Fg. 86 ἔς τε τὰ βάρη καὶ πρὸς τὰ βατά. Surely it is unnecessary to resort to conjectures to relieve the "weak antithesis which βατά would give to ἄβαρα." These are the words of Stobaeus, Flor. 91, 27, and ibid. 94, 8, and Plutarch, Mor., p. 21 B, and we promptly reject all conjectures. El. 220 τὰδε τοῖς δυνατοῖς οὐκ ἀρεστὰ πλάθειν. The tradition is τὰ δὲ τοῖς δυνατοῖς οὐκ ἐριστὰ πλάθειν, to which thus the Schol.: τοῖς κρατοῦσιν οὐ δι' ἔριδος δεῖ εἰς ταῦτα προσπελάζειν ἀντὶ οὐχ οἷόν τε σε ἐρίξειν τοῖς δυνατοῖς. καὶ ἄλλως: ταῦτα δὲ ἂ πράττεις οὐκ ἐριστὰ τοῖς κρατοῦσιν ἐστὶν τουτέστι [τοῖς] περὶ τούτων φιλονεικίαν πρὸς τοὺς κρατοῦντας ποιεῖσθαι ἀσύμφορον. Independently of one another, Fröhlich and Schütz conjectured ἀρεστὰ for ἐριστὰ. In the long discussion to which Schütz (pp. 277-78) subjects this passage he shows that the tradition expresses the thoughts *joined together in the wrong order*, confusing cause and result. The conjecture suggested by him is light, the sense, "dergleichen Dinge sind den Gewaltigen nicht angenehm, ihnen damit zu nahen." And yet we think Schütz has expressed himself too strongly in commending his conjecture, since the tradition could be defended, although none of the so-called 'parallel' passages are quite analogous. Ai. 1113 ἀλλ' εἶνεχ' ὄρκων οἷσιν ἦν ἐνώμοτος. ἐνώμοτος, L'; ἐπώμοτος, L. It seems that ἐνώμοτος occurs—this passage excepted—only once in tragic poetry, Eur. Med. 737, where it is rejected by Muretus, Matthiae, Porson and Prinz.

Nor do we know of any such word as *ἐνόμνυμι*; and yet *ἐνώματος* is defined by Suidas, Hesychius and E. M. Or is it a possessivum? Fg. 731 τὰ δ' ἕτερα παρὰ θεῶν ἦτησάμην. So we read with the tradition (Plut. Mor., p. 98 A), while Nauck—so Campbell—suggests τὰ δ' εὐκτά.—Fg. 122 ἡμιουτὸν κούρειον ἥρεθ' ἡ πόλει. Thus Hesychius 2, p. 333. There seems to be no such word as *ἡμιουτόν*, for which Scaliger suggested *αἰμόρρυτον* (but cf. Phrynichus, p. 159, ed. Lob.); Moritz Schmidt *ιερόθυτον*; Campbell *ἡμῖν θυτόν*. *Ἰερόθυτον* would be passive. Fg. 489 αἱ δὲ καλυπταὶ κίσται ῥιζῶν κρύπτουσι τομάς. Macrobius (V 19, 9) reads *καλυπτραί*, which Nauck accentuates *καλύπτραι*. Other readings are *καλύπται* (so Eyssenhardt), *καλυπταί* (so Ellendt, Campbell). *Καλυπταί* would seem to be instrumentally passive. Fg. 5 of the Adespota (p. 652, Nauck); *λεπτοσπαθίων χλανιδίων*. Ellendt, Schindler (p. 13), Juris (p. 48) and Pape follow Valckner in attributing these words to Sophocles, although his name is not mentioned at all in the context (Plut. Mor., p. 691 D, 496 E) in which they are met. The adjective is plainly passive. El. 1395 *νεακόνητον αἶμα χειροῖν ἔχων*. Schol. τὸ ξίφος τὸ ἡκονημένον εἰς αἶμα καὶ φόνον. Hesychius s. v. αἶμα; ὁ δὲ Σοφοκλῆς ἐν Ἡλέκτρᾳ τὴν μάχαιραν αἶμα ἔφη; so Anecd. Bekk., p. 356, 20; Suidas s. v. αἶμα, and E. M. Hermann thought, by simply changing one letter of the tradition, to have restored a most annoying passage, writing *νεοκόνητον*, a lemma of the Schol. Rom. Alone Kvičala (Beiträge, etc. I, p. 81 sq.) has proved that *νεοκόνητος* ("non est Graecum vocabulum," Cobet, Novae lectiones, p. 193) is "eine unmögliche, jeder Analogie vollständig entbehrende Bildung." The passage is corrupt—was long before the Scholiast or Hesychius wrote—and their guesses all rest on a false basis. Conjectures have been showered upon both the adjective and its noun, αἶμα. *Νεαρόκητον*, αἶγμα, *νεακῇ μάχαιραν*, *νεακόνητον αἰχμάν*, *νεοκόνιτον ἄμμα*, *νεακὲς πρὸς αἶμα*, *νεοχμόκητον*, *νεοφόνωτον*, *νεοφόνοισιν*, *νεόρραντον* are some of the conjectures which have been suggested. We hesitatingly retain the *ἀπ. λεγ.* of the tradition, *νεακόνητον*, as do Otto Jahn, Wecklein, Wolff-Bellermann, Kvičala, Schindler, Juris and others. The most serious objection to this reading lies, not in the meaning of the words, but in the length of the second syllable (ᾱ), in which the dochmius demands a short. But cf. Lobeck, Phrynichus, p. 701; Kvičala, l. l., p. 106. O. C. 1570 ἐν πύλαισι ταῖσι πολυξένοις. With Musgrave, Nauck, Merkel, Jebb, Schütz and others, we thus read for the *πολυξέστοις* of the La. In Fragment 384 Bergk includes *χρυσεοπήνιτον* in the quotation: Schindler follows, Ellendt and Campbell oppose him in this.

## ADVERBS IN -τως.

ἀδέρκτως (O. C. 130). ἀέλπτως (El. 1263). ἀθαυμάστως (Fg. 892). ἀμέμπτως (Phil. 1465). ἀνετῶς (Fg. 578). ἀνηνότης (Fg. 510). ἀνοίκτως (O. R. 181). ἀφράστως (El. 1263). ἀφροντίστως (Ai. 355; Trach. 366). βαρναλγήτως (βαρναλγητος? Ai. 199). εἰκότως (O. C. 977). εἰωθότως (El. 1456). ἐπαρκούντως (El. 354). εὐπετῶς (Fg. 523). πρεπόντως (Fg. 195).

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# IV.—STUDIES IN ETYMOLOGY.

## I.

### THE EUROPEO-ARMENIAN TREATMENT OF *tr̥*.

#### I.

στελλω : { τελέθω  
                  πέλομαι : τλάω  
                  τέλλω

'su-stul-it  
ab-stulit

*tollo, tulit, su <b> > latus*

*tárati, turáti, tulayāmi*

*trans*

*tirás : clam : πλά-γιος (?)*

*clādes, clandestinus*

ἀ-στήρ  
stella  
στῆβῆς  
Armen. a-stl

πλειάδες  
\*triones

*tāras*

πέλαγος  
πλάζομαι

*taraṅga*

*celer : tāras*

Lith. *kėlti, kėltas : celsus.*

Sk. *tárati* 'cross over' (river or sky) has not been heretofore connected with the above group of verbs. Collitz, BB. v. 101 fg., compares τελέθω with πέλομαι, from an I. E.  $\sqrt{qel-}$ . Homer uses both these verbs as a copula. Γ 3 κλαγγή πέλει οὐρανόθι 'the noise rises to heaven' and Η 282 νύξ τελέθει 'the night arises' connote, however, upward motion. Lat. *colo* 'till,' Sk. *cáрати* 'wander' (of leisurely motion), 'graze,' Collitz also compares. Neither *colo* nor *cáрати* has the sense of 'rise, cross over,' and, what will be of greater importance presently, no sense of rapid motion.

Joh. Schmidt, in KZ. 25, 138, added Grk. τέλλω, ἀνατέλλω 'rise' to this group, making the striking equation περιτελλομένων ἐνιαυτῶν = περιπλομένων ἐνιαυτῶν.

Fick, however, in the latest edition of his Wörterbuch, refers τέλλω to an I. E. stem *tela-*, which he defines by 'raise.'

But I cannot bring myself to separate the equivalent phrases περιτελλομένων ἐνιαυτῶν and περιπλομένων κ. τ. λ., though I separate τέλλω from *colo*, Sk. *cāraṭi*. *Cāraṭi*+*ud* is, to be sure, one of the regular phrases for sunrise; with this Schmidt compares ἀνατέλλω. The words are, it seems to me, hardly on the same chronological footing. *Ud*+√*car* is freely used of the heavenly bodies from the earliest Vedic times. ἀνέτειλε 'caused to spring up (as food),' E 777, is an ἀπαξ λεγόμενον, and ἀντολαί 'rising places of the sun,' μ 4, is the same. For ἀνατέλλω of 'sunrise' L. and S. cite Hdt., Soph. and Aristoph., but Soph. uses τέλλω in the same sense. It is a fair, if not a cogent, inference that in *ud*+√*car* the specific idea of 'rise' comes from the preposition, just as in the precisely parallel *ud*+√*i*, *ud*+√*yā*; whereas τέλλω has this force without the need of composition with such a preposition as ἀνά.

At this point let us seek to fix the meaning of Sk. √*tṛ*- a little more definitely. In combination with *ava* 'off, down' we find a meaning 'descend,' especially used of the descent of a divine being to the earth; cf. the Anglo-Indian *avatar*. Does this sense derive from compounding *ava* with a general notion of motion, as in the combination *ava*+√*i* 'come down,' or does *ava* have a force comparable with that of German *ab-* in *absteigen*, or English *dis-* in *dismount*? Delbrück, S. F. v, p. 449, seems to decide for the former derivation. But the compound is susceptible of another interpretation, as e. g. *ava*+√*sā* 'bind' > 'unbind, take the yoke off horses,' which Delbrück makes 'take the horses (out from) under the yoke,' and *ava*+√*tan* 'string' > 'unstring (a bow)'; so *ava*+√*tṛ* 'rise' might suffer reversal to 'descend.'

*Ud*+√*tṛ* means 'come up out of (the water).' Here again it is questionable whether the signification 'rise' is partly inherent in the verb or wholly acquired from the preposition.

Even in the derivative *taraṅga* 'wave, billow' it is difficult to decide between the sense of 'rising' and 'going across.'

In Lat. *trans*, e. g. *trans Rhenum*, *trans montes*, the sense is 'over' or 'across,' but just which sense is original it is impossible to decide. If we bear in mind the interchangeability of 'over' and 'across' in our own language, we can see why the primary signification of √*tṛ* is so hard to fix.

If we compare Sk. √*tṛ* with τέλλω and its congeners, one or two close coincidences of derived meaning present themselves. Böhtlingk, in the new dictionary, s. v. *tar*, defines 3) 'lay behind one (a road),' i. e. 'complete a journey,' e. g. *ṛtasya pañthām na*

*taranti duskyta* 'evil-doers finish not the road of the *ῥτα*.' Pind. Ol. 2, 126 *ἔτειλαν Διὸς ὁδόν* is an exact parallel. Out of this special usage comes the general meaning 'complete, fulfil,' which we have in *τέλος* 'fulfilment' and its verb *τελεῖν*.

*στέλλω* in its causative sense 'raise' corresponds still more closely with *ῥτῃ* 'rise.' Hesiod, Scutum 288 *ἐπιστολάδην δὲ χιτῶνας | ἐστάλατο* 'they have tucked up their tunics,' etc., is a capital example for this sense, and *ἐπιστολάδην* gives it a clinching force. γ 11 *ἰστία . . . στείλαν* 'they took in sail' shows also the sense 'lift, raise.' Etymology comes to our help in the difficult question whether the Homeric ship had the yard fastened to the mast so that the furling was accomplished by raising the sail to the yard, or whether the yard and sail were lowered together in furling. For the former explanation see Smith's New Dict. of Antiquities, p. 218, s. v. *navis*. The causative<sup>1</sup> sense of *στέλλω* 'raise' clinches the connection with *τέλλω* 'rise,' already advanced by Meister, Gr. Dial. II, p. 215, on the basis of the common meanings 'set, place, despatch.' *ἐπιτέλλω* 'enjoin, command,' Hom., and *ἐπιστέλλω*, same meanings, Aesch., Soph., Eur. and Thuc., is proof enough of this equation.

A very common use of *στέλλω* is in the sense 'rig out a ship.' As a matter of definition, *στέλλω* might be turned by 'launch,' i. e. 'make a ship swim on the water,' causative, as it were, to Böhtl.'s definition of *ῥtar*, 2) 'float on the surface, swim.' It is simpler, however, to recognize that in the act of launching a small boat there is as much lifting as dragging. The sense 'launch' fits well β 287, where Athena says she is one *ὅς τοι νῆα θοὴν στελέω καὶ ἄμ' ἔψομαι αὐτὸς* 'to launch you a fleet ship, and go with you myself.' Later, describing other details, she says, vs. 295, *ὅκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ* 'and we will fit her out, and launch her in the broad sea.' Here *ἐνήσομεν*, as well as *ἐφοπλίσσαντες*, may be regarded as an expansion of *στελέω* in vs. 287. In ξ 247 Ulysses, speaking of his journey to Egypt, adds: *νῆας ἐν στείλαντα σὺν ἀντιθέοις ἐτάροισιν* 'featly launching my ships with the help of,' etc., and in the next line: *ἐννέα νῆας στείλα, θοῶς δ' ἐσαγείρετο λαός* 'nine ships I launched, and the folk came trooping together'—a long feast and sacrifice follows, and then the embarkation. If *στείλα*

<sup>1</sup> Greek and Latin have no real living causative conjugation; any verb is liable to have intransitive and transitive, i. e. causative, force. In Sk. *ῥtar* has causative force without the causative sign *-dya-*; cf. Böht. P. W., s. v. *ῥtar*, 9).

does not signify 'launch,' then there is no mention of 'launching.' Against the interpretation 'launch,' the nine days' duration of the festivities speaks.

The comparison of *τέλω* 'lift, bear' (in a transferred sense also) with *τέλλω*, *tollo* is not new. See Fick's *Wörterbuch*, s. v. *tela-*.

The following are coincidences of meaning between *√tar* and *tollo*: Böhtl. P. W., s. v. *tar*, 6) 'get possession of, overpower (enemies)'; *tollo* 'make away with, destroy'; *√tar*, 9) 'carry one over or through': *tollo* 'take up a child (to save it alive).' *Suscipio* may be regarded as a translation of *tollo* 'save,' to suit the technicalities of Roman family life. The custom of saving or destroying infants (by exposing) was Indo-European; cf. Zimmer, *Altind. Leben*, p. 319 ff.

It is perhaps not going too far afield to compare *tollere diem* (Cic. Leg. 3. 18. 40) 'to consume the day (in speaking)' with RV. 5. 45. 11 *tarema çalam himāh* 'may we complete a hundred winters.'

By accepting the equation of *στέλλω* with *tollo* we are enabled to explain the form *su-stulit*. Here we have a reduplication as in *ι-στημι*, but the vowel has been affected by the root-vowel *su-stulit* < \**se-stulit*; cf. *spo-pondi* < \**spe-pondi*.<sup>1</sup> On the other hand, Lat. *su-stulit* may reflect the original type, and we may regard \**spe-spond-i* as refreshed out of an original type \**se-spondi* or \**pe-spondi*. *Ab-stulit*, *ab-scido*, O. E. *scidan*, Germ. *scheit* 'cut,' *ab-stergo* 'wipe off'; *strigilis*, *σκληγγίς* 'scraper,' furnish a starting-point for *abs-* before other verbs that never possessed an *s* initial.

*Su* < *b* > *lātus* is a contamination of \**stlātus* and *su-stulit*, and a popular etymology made it *sublatus*.

Regarding the semasiological similarity between Sk. *tarati*, Gr. (σ)τέλλω (in some of their senses) and Lat. *tollo* as sufficiently established, let us now examine the phonetic processes involved in comparing them.

I begin with *τέλλω* = *πέλομαι*, or rather *περιτελλομένων* = \**πλομένων*. The explanation of Collitz, out of an original *velar*, is entirely satisfactory from the phonetic point of view, but Sk. *√car* signified a leisurely, wandering, horizontal motion, whence its application to the grazing of cattle. In Gr. *βουκόλος* 'cow-herd,' *αἰπόλος* 'goat-herd,' Lat. *o-pilio* 'shepherd' < \**ovi-pilio* (with a *p* due to Oscan influence; cf. Brug. I, p. 321), we see a derivative noun meaning 'pasturer.' In *agricola* 'tiller of the soil' we must

<sup>1</sup> Cf., however, *infra* p. 479.



recognize a civilization advanced a trifle beyond the nomadic stage. Gr. πολεύω 'turn up land with a plough, plough,' πολέω, *ditto*, and πόλος 'land turned with a plough' are fossils from the same age of civilization; πέλεθρον 'a square measure of land' is doubtless to be referred here also. Out of such compounds as βουκόλος it was easy for Greek to impart the notion of speed into our root. The prehistoric \*ἵπποπόλος was doubtless a horse-rider and racer, whence Homeric κέλης 'race-horse,' afterwards transferred to the other racing sphere, κέλης 'light, rapid boat.' Lat. *callis* 'path trodden by cattle, mountain-path'; 'mountain pasture' is the passing-note for still another possible derivation of meaning to *celsus* 'lofty,' etc. κολωνός 'hill,' Lith. *kálnas*, Lat. *collis*, have also, perhaps, reached their meaning by the *callis*-path, if I may be pardoned the pun. The hills were the grazing places of the cattle. Sophocles fames Κολωνός as εὐπιπον, εὐπωλον, Oed. Col. 711. My friend, Dr. Kirby Smith, has called my attention to the following passages in Latin lyric. Cuique pecus denso pascebant agmine colles, Tib. Eleg. IV 1, 186; jungere et in solito pascere monte pecus, *ibid.* I 2, 72; Quid tibi cum speculo montana armenta petenti, Ov. A. A. 1, 305. Further passages are Ov. Met. 2, 841; 3, 408. Similarly, to use a modern instance, the word *pasture* always implies 'hill, mountain' in Vermont. In point is also 'Lebt wohl, ihr Berge, ihr geliebte Triften.' As O. E. *hyll* shows, this sense was already reached in the I. E. time. Cf. Sk. *cāraṇa* 'pasturing.'

Sk. *cāraṇa* 'path, road' is perhaps to be compared with *callis* < *qəl-ni*. It is to be remarked that Sk. √*car* shows no forms with lingual vowel save *cīrná* (Upan.). *Cultus* may derive from \**cólitus* > \**collus*, but, in composition, *adcultus*, etc. It is not necessary to deny the kinship of κέλευθος, and κελεύω 'order' may be perhaps connected with βουκόλος, etc.

Sk. √*car*, however, shows no trace of the meaning 'rise' which was claimed above to be the primary signification of τελλω, τελέθω and Sk. √*tṛ*, for *caraṇa*- 'pillar' derives from the meaning 'goer, foot,' and so probably does Lat. *columen*. I repeat again that the characteristic notion of I. E. √*qel* is that of leisurely, wandering motion. We find a Greek representative of this root in πλανάω 'wander, roam,' denominative to πλάνη 'roaming.'<sup>1</sup> πλάνη: √*qel* :: ὕπνος: √*svep*.

<sup>1</sup> πλάνη does not occur in literature till Aesch. and Hdt. πλανάω is an ἀπ. λεγ. in Hom. Ψ 321—a late book; cf. Jebb, Hom., p. 124.

But how are we to mediate between Sk.  $\sqrt{t\eta}$  and  $\pi\epsilon\lambda\omicron\mu\alpha\iota$ ? A Greek  $\sqrt{\tau\epsilon\lambda-}$  would in its reduced stage become  $\tau\lambda-$ . But this is a group particularly difficult of utterance in initial position. Meyer, in his *Organs of Speech*, p. 326 (Appleton's Science Series), characterizes this group as follows: "These (i. e. the groups  $pl$ ,  $tl$ ,  $kl$  and  $ql$ ) are all formed easily at the commencement of words if the mouth is adjusted for the  $l$  position before the formation of the explosive, so that the liberated air, in passing over the dorsum of the tongue, will produce the sound of  $l$ . The only difficulty lies in  $tl$ , for the apex of the tongue, which had been removed from the palate for  $t$ , has to be instantly replaced for the formation of  $l$ , and thus a small hiatus can scarcely be avoided." . . . 'This combination is mostly confined to names derived from the ancient language of Mexico.'

Apart from theoretical phonetics, we have the actual practice of Latin and Lithuanian, where  $tl$  is converted into  $kl$  in the interior of words, and, as I shall hope to show, initially also; cf. Brug. Gr. I, pp. 281, 288.<sup>1</sup> Greek  $\tau\lambda\acute{\alpha}\omega$  seems to vouch for the Hellenic mastery of  $\tau\lambda^{\circ}$ . Greek furnishes also a very limited number of suffixes in  $-\tau\lambda\omicron-$ , e. g.  $\acute{\alpha}\nu\tau\lambda\omicron\varsigma$  1) 'bilge-water,' 2) 'bucket' (cf.  $\acute{\alpha}\nu\tau\lambda\omicron\iota\omicron\nu$  'bucket' in Aristophanes),  $\chi\upsilon\tau\lambda\omicron\varsigma$  'liquid' (< 'to be poured') and  $\epsilon\chi\acute{\epsilon}\tau\lambda\eta$  'handle.'  $\acute{\alpha}\nu\tau\lambda\omicron\varsigma$  contains, I believe, the  $\sqrt{\tau\epsilon\lambda-}$  in its suffix, and derives from the meaning 'to be raised up' its sense of 'bilge-water,' whence 'hold,' the place of the 'bilge-water.'<sup>2</sup>  $\chi\upsilon\tau\lambda\omicron\varsigma$  seems to be a late epic analogon of  $\acute{\alpha}\nu\tau\lambda\omicron\varsigma$ . Possibly  $\epsilon\chi\acute{\epsilon}\tau\lambda\eta$  'plough-handle' is a combination of derivatives from  $\epsilon\chi^{\circ}$  'a handle to hold by' and  $\tau\epsilon\lambda^{\circ}$  'a handle to lift by.'<sup>3</sup>

The permanence of the initial group in  $\tau\lambda\acute{\alpha}\omega$  is capable of explanation even on the theory that the Greek tongue did feel the difficulty of the group and avoided it. Beside  $\tau\lambda\acute{\alpha}\omega$  are the forms  $\tau\acute{\alpha}\lambda\alpha\varsigma$  'suffering' > 'wretched' and  $\tau\acute{\alpha}\lambda\alpha\nu\tau\omicron\nu$  'lifting machine' > 'scales,' which derive from  $\tau\lambda\lambda-$ . Further,  $\acute{\epsilon}\tau\lambda\eta$  and  $\tau\acute{\epsilon}\tau\lambda\alpha\mu\epsilon\nu$  were susceptible of the syllabication  $\acute{\epsilon}\tau-\lambda\eta$ ,  $\tau\acute{\epsilon}\tau-\lambda\alpha\mu\epsilon\nu$ , thus allowing for the unavoidable hiatus of  $\tau\lambda^{\circ}$  (cf. supra Meyer, l. c.). In  $\tau\lambda^{\circ}$  forms we might expect a difficulty of articulation. In Latin that diffi-

<sup>1</sup> The apparent exception  $l\acute{a}tus$  <  $tl\acute{a}tus$  will be discussed below, under 'Splendidus and its Congeners.'

<sup>2</sup> Is  $\pi\acute{\epsilon}\lambda\lambda\alpha$  'milking-pail, cup' a congener of  $\acute{\alpha}\nu\tau\lambda\omicron\varsigma$  'bucket' from the  $\sqrt{\tau\epsilon\lambda}$  'lift'?

<sup>3</sup> Cf., however, Brug. Gr. II, p. 113.

<sup>4</sup>  $\chi\upsilon\tau\lambda\omicron\varsigma$  and  $\epsilon\chi\acute{\epsilon}\tau\lambda\eta$  may well proceed from  $*\chi\upsilon\theta\lambda\omicron-$ ,  $*\epsilon\chi\epsilon\theta\lambda\omicron$ . The latter almost certainly does. Cf.  $\gamma\acute{\epsilon}\nu\epsilon\theta\lambda\omicron\nu$ .

culty results in *cl*, but as in Greek λ exerts a labializing influence on *q*, it would scarcely exert a palatalizing influence on *τ*. Alliteration would have been a further compelling motive in combinations of, say, \*τλόμενος with ἐπὶ and περὶ. An analogous change is shown by West Germanic and Norse *fl* < *pl* < *tl*, e. g. O. H. G. *flēhan* 'fondle, flatter, beseech,' Goth. *gaþláiþan* 'fondle, comfort, exhort,' Brug. Gr. I, p. 287.<sup>1</sup>

The change of initial *tl*- to *cl*- for Latin is on the same phonetic basis as the change of interior *tl*.

Out of a Gr. \*τλ° > πλ° a new series would be evolved: πλ°, πελ-, πολ- beside \*τλ°, τελ-, τολ-; out of a Latin *tl*°, in the same way, *cl*°, *cel*-, *col*-; e. g. \*πλομενος : πέλομαι : πόλος.

Leaving the ground of analogies in other languages, a very striking instance of this change in Greek is furnished by δλ° > βλ°, in Aeolic βλῆρ : δέλεαρ 'bait.' I see no good reason for separating δέλεαρ from δόλος 'trick,' but, μ 252, 'bait.' Osc. *dolum*, Lat. *dolus*, O. Norse *tāl* belong to the same group. Cf., however, Brug. Gr. I, p. 318, who claims a connection with βάλλω < I. E. √ *gel*. Joh. Schmidt's comparison with O. H. G. *quērdar* 'bait' (KZ. XXV 153, but accessible to me only in Kluge's synopsis, Wört., s. v. *köder*) involves a dissimilation out of \*δέραρ, \*δέρετρον, and does not seem to me to be forceful enough to separate δέλεαρ from δόλος.

I take the following equation to be certain at any rate. Hom. βλωθρός 'tall' = Sk. *dirgh-a* 'long'—reported also to be the name of several varieties of trees and grass. βλωθ-ρο- is < \**dǵh-ro*-. O. Blg. *dlugu* 'long' is from the same stem. Lat. *longus* < \**dlongus* shows perhaps the stem of the compv. *drāghīyāns* (cf. *longius*), with infixed nasal. For θ instead of φ in βλωθρός cf. Brug.'s explanation of ελαθρός (Hesych.), I, p. 320. Of course, the connection of δολιχός with *dirgha* is not affected by the further association of βλωθ-ρός. Brugmann, however, I, p. 245, compares βλωθ-ρός with Sk. *mūrdhan* 'head,' and Kluge, Wört., s. v. *lang*,

<sup>1</sup> It seems to me possible to equate Goth. \**pldihan* with O. Bulg. *tlǝsti* 'tap, knock' and Gr. *πλίσσομαι* 'knock with the feet, trot,' vgl. μ 318 αἱ δ' εὐ μεν τρώων, εὐ δε πλίσσοντο πόδεσσιν 'And they ran well, and pattered merrily with their feet.' My command of Slavic lexical material does not enable me to learn whether this explanation is impossible for *tlǝsti* or not. The transfer of meaning from 'strike, pat, tap' to 'fondle' and 'beseech' is not difficult. Cf. 'love-licks,' *πλεκώ*, *σπλεκώ* 'of sexual intercourse' may be for *πλικώ*, popularly interpreted in the light of *συμπλέκω* 'have sexual intercourse with.' O. Bulg. *tlǝka* beside *tlǝsti* is probably for *tlǝka*; cf. Lesk., Hdbch. Abg. Sprach., §§11, 2, 5; 19.

denies the connection of *longus* with *dirghá-*. The Lat. *lago* 'a sort of clematis' has perhaps the weak stem = \**d̥l̥gh-*. Cf. above what is said of the definitions of *dirghá-*.

Under the phonetic conditions above urged, the following comparisons are submitted: *πέλαγος* 'wave' > 'sea': Sk. *taraṅga* 'wave'; cf. Hom. ε 335 νῦν δ' ἄλδος ἐν πελάγεσσιν θεῶν ἐξ ἔμμορε τιμῆς 'and now, 'mid the waves o' the sea, the gods yield her honor.' Sk. *taraṅga* does not occur in any of the accented texts. We may, however, infer its accent from *palāṅga* 'bird': √*pat* 'fly,' variously reported as paroxytone and oxytone, paroxytone *palāṅga* coinciding with Brugmann's latterly much attacked rule of *ṅ* under the accent (Gr. I, p. 195). In terms of Brugmann's rule, *πέλαγος* was an original oxytone, shifted, like *πέλεκυς* and *ἐλευτρον*, to proparoxytone; cf. Wheel., Gr. Nom. Acc., p. 110. The suffix *-ḡgo-* is also preserved in Lith., e. g. *vargìngas* 'miserable': *vaĩgas* 'misery,' where the accent is paroxytone. Whether my comparison of *πέλαγος* with *taraṅga* should be accepted or not, the I. E. character of the suffix *-ḡgo-* has, I think, been demonstrated (cf. Brug. Gr. II, p. 261). In Lat. *prop-inquus* the nasal vowel is perhaps to be recognized before the suffix *-go-*. Brug. Gr. II, p. 261, rem., suggests a relationship between *-go-* and *-go-*.

With this explanation of *πέλαγος* is combined a possible one of *πλάζομαι* 'wander' < 'to be wave-tost.' Eng. *waver*: *wave* shows another facet of the same signification. The connection with *πλάγιος* will come later into discussion.

Sk. *tīrds* 'over, past, beyond, through' = Zend *taro* are undoubted congeners of the √*tṛ*. Eng. *beyond* means 'more than, except.' Murray, New Eng. Dict., s. v. *beyond*, β 9) puts it as follows: "in negative and interrogative sentences almost = 'except,' e. g. Shaks. Hen. VIII, III i 135 'Bring me a constant woman to her husband, One that ne'er dream'd a joy, beyond his pleasure.' Carlyle, Sart. Res. II vi 'No prospect of breakfast beyond elemental fluid.'" Lat. *praeter* as adverb and as preposition means 'beyond, more than, except.' The various adverbial derivatives of the √*per*, to which *praeter* belongs, illustrate very fully the semasiological developments of the root of which *tṛ* is the Aryan representative. The √*per* I define as 'pass by,' in which action there are three stages—the motion towards one, the motion past or by (before) one, and the motion from or beyond one; all the various ramifications of meaning reduce to one of these three: Sk. *parás*, adv. 'beyond, afterwards'; prep. 'beyond,



more than, except'; *purds*, adv. 'in front, forwards'; prep. 'before'; *purā*, adv. 'before, hitherto'; prep. 'before (temporal), before (in defence of), except'; *pāri*, adv. 'round about'; prep. 'opposite, beyond (past), more than,' and the grammarians report the meaning 'except,' and a distributive force as in *νηξsam νηξsam pari siñcati* 'he sprinkles tree after tree,' cf. Gr. ἡμέραν παρ' ἡμέραν 'day after day'; *pra* 'before, forwards, on past'; *πέραν* 'across, over, over against'; *πέρα* 'beyond, across, more than'; *παρά* 'beside, by, at (e. g. *παρά θύρῃσιν* 'before the door,' *παρ' οἶνω* 'over wine'), along (*τρέψας πὰρ ποταμόν* 'turning along the river'), beyond (*πὰρ δύναμιν* 'past his strength'), 'except' (*οὐκ ἔστι παρὰ ταῦτ' ἄλλα* 'there is nothing except this'); *περί* 'roundabout, around, beyond (= more than) (e. g. *περί πολλοῦ ποιέισθαι*); *πρὸς* so nearly covers *παρά* that no examples need be given: it may be remarked in passing that *per vim* and *πρὸς βίαν* 'by force' are etymological as well as syntactical parallels, and so are *per Jovem* and *πρὸς Διός*, in asseveration and ascription of agency; a by-form of *πρὸς* is *πάρος* < \**πχρός*: Lat. *por* in *por-rigo* 'put before one,' *porrectus* 'laid out' > 'dead'; *porro* 'forward, onward'; *per* 'exceedingly,' e. g. *permultus*, *permagnus*, *perceler*; cf. Hom. Π 186 *πέρι μὲν θείειν ταχύν* 'passing swift at running.' Eng. *passing* is a perfect parallel, e. g. "O passing traitor; perjured and unjust," Shak. 3 Hen. VI, V i 106; "This Ewein was a *passinge faire childe*, and bolde and hardy," Merlin (E. E. T. S.), II 238; "For she was passing weary of his love," M. Arnold, *Tristram and Iseult* (cited from the Cent. Dict., s. v. *passing*); *per-fidus* 'un-faithful' mirrors just as accurately *παρὰ δίκην* 'contrary to right,' *παράνομος* 'lawless'; *per-rexi* 'I went forward'; *pro* 'before, in front of (for defence)'; *prae* 'before'; for *prae* in *prae-clarus* cf. *per-magnus* above; *prae-ter* 'past, beyond, more than, except.' Lat. *pernix* 'nimble, fleet' may well be a derivative of the *√per*. A stem *perno-* is extended to *pernigo* > *pernic-*.

Now the Aryan *√tr* has had much the same line of development as I. E. *per-*; *tr* was employed of vertical motion, *per* of horizontal, and the former doubtless extended to any motion in a vertical or obliquely rising direction. We have seen above in the semasiology of *trans* how 'over a mountain' became 'over a river'; a bird 'rises, shoots up, shoots *through* the air, crosses the sky'; 'over the mountain' was 'out of sight.' Sk. *tirás* has all these significations, 'through, on through, past, beyond, except, cross-wise, secretly'; *tirás* + *√kr* 'overpass, surpass,' etc. For Greek

we have one stage of development in *πλάν* 'except,' to be explained as an acc. adverb from an *-u* stem. Certain it is that *πλάν* can have no phonetic relation with the stem of *πλέ(λ)ων*. In *πλά-γιος* 'cross-wise, deceitful' we have another shade of meaning. Certain elements in the semasiology of *πλάζομαι* might connect it as well with *πλάγιος* as with *πέλαγος*.

For the semasiology of *tirás* + *√kr* 'despise, look down upon' we may compare Grk. *ὑπερ-φρονέω* 'despise.' Eng. *over-look* has *over* in precisely the same force.

It has been the fashion, where the Europeo-Armenian group shows *l* and the Aryan group *r*, to attribute *l* to the parent-speech, I suppose on a sort of democratic plan, but this is, after all, a mere convention (cf. Brug. Gr. I, §254). In Sanskrit *l* gains on *r* constantly (Wh. Gr.<sup>2</sup>, §53 *b*). Why, then, believe there was an earlier Aryan tendency when *r* gained on *l*? With the explanation of *trans* as belonging to a Eur.-Arm. *√tel*, we gain a new point of view. Let us present to ourselves a state of things in which there was an *r*, verging toward *l*, then a root *ter*, would pass into *tel*-, *tol*-, but the difficulty of *tl* made the stage *tr*<sub>2</sub> a laggard. Any isolated form might then loose the bondage of phonetic law; or we might put it that *tr*<sub>2</sub> regularly went into *tr*<sup>o</sup>, unless dragged by *tel*-, *tol*- into *tl*<sup>o</sup>. Now, *trans* is just such an isolated form, for Meister, by his explanation of *τέρμα*, Gr. Dial. II 213, has deprived it of its supposed Greek and Latin congeners.

Interesting testimony for a serial *cl*<sup>o</sup> < *tl*<sup>o</sup>, *cel* is furnished by equating *celer* with *tarás* 'quick.' The suffixes are, it will be seen, identical; *κέλης* 'race-horse,' with which *celer* is generally compared, has been explained above in a different way.

*clam* 'secretly' shows a very close kinship of meaning with *tirás* and of form with *πλάν*: (*haud*) *clam me est* 'it is (not) unknown to me' is a close parallel to Eng. 'it is beyond me' > 'past my comprehension.' In combination with *√dhā* *tiras* signifies 'drive away, conquer.' If we suppose *clam* to be extended by the *s* so common with prepositions and adverbs, e. g. *ἐκ* : *ἐξ*, then we may explain *clādes* 'disaster, defeat' as out of *\*clandsi-s*. To this formation Sk. furnishes abundant parallels; e. g. *antar* 'within' + *dhi* < *√dhā* = 'concealment, disappearance'; *pari* 'about' + *dhi* = 'enclosure'; *ud* 'up' + *dhi* = 'seat of a wagon'; *ni* 'down' + *dhi* = 'setting out (down) food.' *tiro-dhā* 'concealment' < 'setting aside' is a closely allied formation. In *\*clandsi-* we have a different meaning, but one very close to *tiras*

+  $\sqrt{dhā}$  'conquer.' Indeed, the grammarians report a *\*tirohita* 'one who has taken flight,' which presents the same facet of meaning as *clādes* 'rout.'

But in *clandestinus* 'secret' we have the very force of *tiro-dhā*. *Clandestinus* is composed of *clam* + a stem *-des-*. For the stage *\*clandes-*, Sk. *vayo-dhās-* 1) adj. 'health-giving,' 2) nom. 'strengthening,' *puro-dhas* '\*one set before' > 'house-priest,' *\*payo-dhas* 'water-holder, sea,' *reto-dhas* 'semen-implanting' are sufficient testimony. The next stage in Latin was the addition of the *to*-suffix, as in *mod-es-tus* : *modo-s*, *vetus-tus* : *vetus*, st. *\*vetes-*; cf. Brug. Gr. II, p. 392. *\*Clandes-* was 'concealment,' *\*clandestos* was 'one concealed.' To this the suffix *-ino-* was added, as *divinus* : *divo-s*. *Libertinus* : *libertus* is a precisely parallel formation.

The connection is thus broken between *clam*, *cēlo* and *oc-culo*, with their Germanic congeners O. H. G. *hēlan*, e. g. *Oc-culo* could be phonetically connected with *clam*, but a reason for not doing so lies in the fact that Sk. *tārati* never shows a force 'conceal,' either in or out of composition.

*Pro-cella* 'hurricane, onrushing wind' shows the same meaning as Sk. *taraṇi* 'pressing forwards,' and so does *percello*, e. g. *ventus percellit* 'the wind rushes past, overpowers.' It is possible to connect Lat. *celsus* 'lofty' with *collis*, *callis*, above explained, out of I. E.  $\sqrt{gel}$ . It is possible, too, to explain from I. E.  $\sqrt{ter}$ , 'rise,' trans. 'raise.'

In Lithuanian also the group *tl* became *kl* (Brug. Gr. I, p. 288), and thus I explain *kēlti* 'raise' and *kēlta-s* 'elevated.'

Let us turn now to a consideration of the words for 'star,' which I believe must be associated with the group above discussed. The comparison of *πλειάδες* 'the pleiades' and *\*triones* in *septem triones* 'the seven stars, the great Bear' has not heretofore been made. Cf. King and Cookson (Sounds and Inflexions, p. 203), who compare *\*triones* with *stella*. The phonetic question is to be solved as for *πλάν*, *trans*, above. *πλειάδες* is perhaps an extension from an *-ižen*-stem, just as *\*triones*. The *-ei-* is an affection of popular etymology, perhaps, from *πλείω* 'to sail.' The lengthening in Hom. *πληϊάδες* is doubtless due to de Saussure's *loi rythmique*, e. g. *σοφώτερος* < *\*σοφοτερος*. Greek *ἀ-στερ-* never became *\*ἀ-στέλ-*, because it was felt to be an agent noun in *-ter-*. So the retention of *r* in the Germanic languages is to be explained. Latin *stel-la* may be from *\*ster-la* (cf. *agellus* to *ager-*), or it may be original. The Armenian is *a-slλ-* where *λ* is a *tertium quid*,

neither *r* nor *l*. Its phonetic worth is unknown to me (cf. Brug. Gr. I, p. 27). In *ελν* 'stag': *ελαφος* and in *αλυες* 'fox': *αλώπηξ* this *λ* agrees with Gr. *λ*. The only other occurrences of this *λ* cited by Brug. Gr. I, p. 216, are in the combination *λδ* = I. E. *bhr*, where we may explain the affection as due to the labial. By my explanation *a-stλ-* falls with Gr. *λ*, not with *ρ*.

In Sk. *tāras* beside *stṛbhis* we have the initial variation as in *τέλλω* : *στέλλω*.

We reach from these comparisons the sense 'riser, mover across the sky' as the primary one of the words for 'star.' Sk. *tarāṇī* 'sun' has had the same semasiological development as *tāras* 'stars.'

By the equations submitted I do not wish to deny all connection of (σ)τέλλω with Sk. *√car*. Certain meanings of the former, e. g. 'send, despatch,' correspond with Böht.'s P. W. definition of the causative of *√car*. 2) 'put in motion,' 5) 'cause one to practise something'; with the sense of 'dress' (στολή) we can compare *colo*, which has the same connotation. It is interesting, too, to know that Sk. *√car* appears in the Māitrāyaṇī Samhitā in the form *√ccar*-, that is to say, with an initial sibilant. We may regard (σ)τέλλω as containing relics of both the roots *gel* and *ter*.

In Sk. *tr* I believe we have also relics of I. E. *ter* 'penetrate' (cf. *τέρετρον* 'gimlet,' *τόρνος* 'lathe-chisel,' Lat. *terebra* 'auger,' Sk. *tiras* 'through') and *ter*, 'rise' as discussed above. *turātī* is the phonetic representative of *trr*, and *tirātī* of *trr*-. There is, doubtless, no trace of this difference of signification in the verb-forms, for the notions of motion over (obstacles) and motion through (obstacles) enabled the verbs to thoroughly assimilate even in the non-transferred meanings. The epic *torāṇa* 'arch' has the sense of 'rise' implicit in it; *tulā* 'scales,' which occurs, according to Whitney's Verb Roots, in Brāhmana, shows the sense 'lift,' causative to 'rise.' The vocalization in *torāṇa* and *tolayati* 'weigh' is a secondary analogical gradation to *tur* < *trr*, and *tul* < *tur* < *trr*.

## II.

### *Splendidus* AND ITS CONGENERS, WITH AN EXPLANATION OF *Vṛddhi* IN SANSKRIT.

Sk. *prathitā*, *prāthas* : *πλάτος* : *splendidus*, *splendor* : O. Ir. *less*.  
*πλάθος* : *lātus*, *plānus* : Lith. *plāsti*.

*prthū* : *πλατύς* : Lith. *platūs* : O. Ir. *lethan*.

*ωμο-πλάται* : *latus* : O. Ir. *less* : O. Blg. *plašti*, *plešte*.



The Sk.  $\sqrt{prath}$  means 'broaden,' its ptc. *prathita* 'broadened, wide,' and in a transferred sense 'glorious, famous, splendid.' With the latter sense *splendidus* agrees in its so-called transferred meanings. The primary meaning is retained in *lāt-us* 'broad.' The transferred meaning of *splendidus* may, however, be that of 'shining,' as when we speak of a 'glorious day, sun,' etc. Chronologically, to judge by the citations in Lewis and Short, the sense 'shining' emerges in Latin literature earlier than 'glorious.' Perhaps, on this account, we had better regard 'shining' as an extension of 'spread out': an 'outspreading' that is a 'brilliant' body—the sun, say, like the rayed pictures one makes of the sun.

The phonetics involved in the equation of *prathitā* to *splendidus* is as follows; The I. E. root was  $\sqrt{prath}$ . Lat. *splendidus* did not become *\*lendidus* (cf. *lien* :  $\sigma\lambda\eta\nu$ ), because of its use in compounds, e. g. *re-splendeo*. It must be borne in mind that Sk.  $\sqrt{prath}$  combines very freely with prepositions. In Latin the nasal verb system has forced its way even into the ptc., cf. *junctum*. In the present case the nasal was an affix, *\*spla<sup>n</sup>to-* > *\*spla<sup>n</sup>do*, as in *pando* 'open out': *pateo* 'be open' < *\*patno*; cf. Brug. Gr. II, p. 152. From *\*spla<sup>n</sup>do* came a participle *\*spla<sup>n</sup>ditus*, whence, by progressive assimilation, *\*spla<sup>n</sup>didus*<sup>1</sup>; cf. the regressive assimilation in *coquo* < *\*quequo* < *\*pequo*.

We have now the more difficult question of the vowel to be recognized in this root. Bechtel, in his *Indoger. Lautlehre*, pp. 242, 244, on the basis of  $\pi\lambda\eta\theta\omicron\varsigma$  'multitude, extent' and Lith. *plēsti* 'make broad': *platūs* 'broad,' makes it fall in an *ē-ā* series. According to the nomenclature of the Brugmann school this *ā* is *a*. If Bechtel means to compare  $\pi\lambda\alpha\tau\acute{\upsilon}\varsigma$  directly with Lith. *platūs*, as he seems to do, he severs the connection with Sk. *pr̥thu*. The

<sup>1</sup> The large class of Lat. adjectives in *idus* may have had this origin. *Splendidus* would have easily influenced *candidus* 'shining': *candeo*, *nitidus* 'glittering': *niteo*, *rubidus* 'reddish': *rugeo*, *sordidus* 'dirty': *sordeo*, etc. In many of these words the *-do-* < *-to-* may have proceeded by an independent assimilation to a preceding *d*, as in *sordidus*, or *ll*, as in *pallidus*, which latter would be dialectic, as in *oleo* 'smell': *odor* 'scent'; cf. V. Henry's *Comp. Gram.*, p. 65. Zumpt meant perhaps to recognize the participial nature of these words in *-idus* by giving them in §176 of his *Lat. Gram.*, along with their corresponding verbs. In §249, however, he does not explain himself in this way. I agree with V. Henry, *Comp. Gram.*, p. 162, note 3, as to the improbability of a connection between this suffixal *-do-* and the  $\sqrt{do}$  'give.' Sk. *jalada* 'water-giving' is doubtless a popular etymology; cf. Brug. Gr. II, p. 383.

The purely adjectival sense of a ptc. to a verb meaning 'to be such and such' would aid in the transfer of *splendidus*, etc., to a purely adjective category.

form *πλάθος* labors under the suspicion of being hyperdoric or hyperaeolic; cf. Cauer, *Delectus*, 437, 18. On the Cretan decrees granting rights to the Teians, who were Ionians, the tendency of the Teian stone-cutters was to substitute Ionic *η* for *ā*. The form *πλάθος* in such a decree, Cauer 123, 18, resisted the tendency to 'hyperionism.' The form *πλήθος* is, however, amply vouched for by Doric and Aeolic inscriptions. On my assumption that *πλάθος* is the original, the explanation of *πλήθος* is very simple: nothing closer in language than the notions of fulness, multitude and extent. *πλήθος* in Doric and Aeolic was a popular etymology with *πλήρης*, where the *η* is Indo-European; cf. *plē-nus* 'full.' Now, in Lithuanian *plēsti* the same association with the *√plē* 'to fill' has been at work. Lith. *platus*, Sk. *prathu-s* 'broad' are the same formation. *prathu-s* may have been an affection of *prithu* by *prathisṭa*. Grk. *πλάτος* 'breadth' and Sk. *práthas* we may regard as belonging to the normal grade. Further examples of the normal grade are Lat. *lātus* < \**splatus* (cf. *lien* : *σπλήν*) 'side' < 'broadside' and Grk. *ὀμοπλάται* 'shoulder-blades.' Of the deflected grade we have examples in *πλάθ-ος* 'breadth' > 'multitude,' *lātus* 'broad' < \**splatus*, a formation entirely analogous to Grk. *ἄδύς*, Lat. *suāvis* < \**suādu-is*, and O. Blg. *plašti* < \**plātti* 'mantle, covering for the shoulders': *plešte* 'shoulder.' The vowel in *plešte* is derived possibly in the following way: An early Slavic gradation *ā* : *ā* became *ō* : *ǣ*; another gradation was *e* : *o*. By mediation of *o*, interchange between *ǣ* and *ē* was easy; in this way *plešte* may come from \**plātio-*.

Old Irish preserves this stem very faithfully. Stokes has already derived *léss* 'light' < \**plent-to* and compared *splendor*, BB. 14, p. 313. In \**plent-to* *le* is the representation of I. E. *l*, which sometimes appears in Irish in this form; cf. Brug. Gr. I, p. 238. Windisch, in Curt. Gr. Etym., compared O. Ir. *lethan* 'broad' with *πλάτος*, etc. It proceeds from *pl̥t̥h̥no-*, as does probably *πλάτανος* 'plane-tree.' *Less* 'hip, haunch' proceeds from *pl̥tes-*; *lāt-us* in the normal grade has a cognate signification, 'side, flank,' represented for O. Ir. by *leth* 'side, half.'

Lat. *lātus* calls for some especial explanation because of the report of Paul. ex Fest., p. 313: *stlata*, genus *navigii lātum* magis quam altum, et a latitudine sic appellatum sed ea consuetudine qua stlocum pro locum, et stlitem pro litem dicebant. We know that the ships of war were long and narrow for speed. Juvenal's *stlalaria purpura* 'imported dye,' i. e. 'costly' (cf. McKinley

Bill?), suggests that the *stlāta* was the ship of commerce, adapted to bearing loads. This *stlāta* may very well be from the same root as *τλητός*. I give it an active meaning, 'bearing,' which suits very well the kind of ship indicated. The active use of the suffix *-to-*, though not common in Greek and Latin, need not surprise one. It is quite common in the Avesta as a suffix of agency; cf. e. g. Vendidad, II 7-10: *visaphi mē yima srīra*, [*vīvaṇphana*] *mərətō bərətaca daevayāi* 'come unto me, famous Yima, thou learner and upholder of the faith.' *τλητός* 'enduring, patient' is a Greek case directly in point. The three stages of the treatment of *stl°* in Latin are mirrored by *stlīs* > *stīs* (twice on inscriptions) > *līs*.

*Tlatie*, Umbr. gen. sg. to the proper name Lat. *Latium*, has been formerly connected with *lātus* 'broad,' so Brugmann, in his Grundriss, I, p. 281. The connection with *τλητός* is quite proper, but, as we have argued, *lātus* comes from *\*splātus*. For the sense of *Tlatie* Bücheler, Umbrica, p. 114, compares *τελεσφόρος* 'fruit-bearing.' I would so explain *Tlatie*, *Latium* as the 'bearing, fertile land,' not the 'broad land.' Roman popular etymology had doubtless established a connection with *lātus* 'broad.'

Lat. *plānus* I also connect with the  $\sqrt{\frac{r}{p}}r_2ath$  < *plātno-*. The treatment of the group *\*tn°* in Latin is not a little difficult; cf. Feist, Got. Etymologie, s. v. *apn*. Lat. *anno-* is derived by Brugmann, Gr. II, p. 137, from *at-sno*, cf. *penna*: Old Latin *pesna* < *\*petsna-*. But Festus, as cited in Lewis and Short, gives *petna* equally as an old form. Who shall say what is the relation between *petna* and *pesna*? The most natural development of *\*tn°* would be *nn*. But we can operate on *plāt-sno-*, whence, seeing the vowel is long, we would have only a single *n*, as in *mīsi* < *\*mīsi* beside *mīssus* < *\*mit°to-*. *aēnus* < *aēs-no* might lead one to expect *pēna* < *pesna* < *pet-sna*, but the chronology can doubtless be suitably arranged. *Prōnus* < *\*prōd-no-* (?) and *ra-mentum* < *\*rādmento-* shed light on *plānus* < *\*plāt-no*.

I draw attention to the value of this etymology for gradation. The number of examples in the *ā*: *ā* row is not very great. In Greek *ἄγω* 'lead, drive': *κυνᾱγός* 'huntsman': *ἄ-γμος* 'furrow' with prothetic *o*: *δαός* < *\*daFos* 'fire-brand': *δίδη* < *\*deḁaFe* 'it burns': *δύη* 'misery.' These are about the only examples where Greek shows all three grades. Between Greek and Latin all the grades can here be made out: *latus* 'side, flank,' *ώμοπλάται* 'shoulder-blades': *lātus* 'broad,' *πλάθος* 'breadth': *πλατύς* 'broad.'

It remains to point out, in this connection, a possible explanation of *vrddhi* in Sanskrit, where *ā* represents the *o* of the European languages. I do not agree with Brugmann in explaining Sk. *ā* in open syllables as the representative of I. E. *o*. Let us assume for the proto-Aryan period a series *an*, *ān*, *ṇ*, *n* being symbolic of zero, *i*, *u* the liquids and nasals, and beside that a series *en*, *on*, *ṇ* > *an*, *an*, *ṇ* where the normal and deflected grades reach the same value. It is obvious that the two series become identical in the normal and weak grades: what easier, then, than assimilation between the deflected grades? We have, for example, to the *√bhaj*, *bhājati* in the normal grade, *babhāja*, *abhākṣit*, *abhāk*, *bhājayati* in the deflected grade. Influenced by such forms we have *babhāra*, *abhārṣit*, *abhār*, *bhārayati*. Sometimes the influence of the *e-o* series was predominant. Sk. *√prath* has no forms where we should expect *prāth*, save the caus. *prathayati*. This may be explained from the prevalence of the middle voice in this verb, where we have always a weak stem; cf. Whit., Verb Roots, s. v. *√prath*. The Sk. roots of the *ā-ā* series seem all to have ended in a single consonant, or with a semi-vowel (*i*, *u*, etc.), as the examples in Hübschmann, Indog. Vokalsystem, show. Hence it is that the assimilation did not take place in closed syllables.

The existence of *vrddhi* in the Europeo-Armenian period has been deemed possible on the basis of *\*lēxi*, *rēxi*, *lēxi*, O. Blg. *nēsū*, *rēchu*, *pogrēsū*, etc., Brug. Gr. I, p. 256; Bechtel, Indog. Lautlehre, p. 157. There seems to me no cogency in this opinion: the Lat. forms are more than easily explained as of secondary origin. *Ēgī* < *\*eagī*, *sēdi* < *\*sezdi* are lengthenings of an organic nature. A very large proportion of perfects in *\*si* were from roots with long vowels (diphthongs), e. g. *dixi*, *dūxi*, *fixi*, *frixī*. There was every enticement to lengthening *\*lēxi*, etc. The simplex *lēgī* beside *\*lēxi* makes it quite likely that *lēxi*, etc., are syncretic formations from *\*lēgī* + *\*lēxi*. It is noteworthy that the forms in question are confined to stems in *g*. The popular etymology of *\*lēxi* was doubtless *\*leg-zī*, for which *\*lēxi* may have been the orthographic representation. *\*Lēxi* shows a syntactic contamination of pf. *\*lēgī*, aor. *\*lēxi*, as well as a morphological, which is perhaps a way of accounting for 'Pure' and 'Aorist' Perfects. Surely no one dreams of interpreting the quantity in *tēctum*, etc., as original.

The O. Blg. forms are likewise possible of explanation without the resort to *vrddhi*. In *bodq*: *basū* the *a-ā* relation obtains; in



*čita* : *čisū* we have *i* and *ei*; in *vrūza* < \**vīrza* : *vrēsū* < \**versū* we have *r* and *er*. The transition from these roots with *r* to roots without *r* was perhaps made through *rekā*. The impv. (opt.) *řici* < \**rgois* stands in the same relation to aor. *řěχū* as *žipi* to *žpěχū*, however the vocalism of the pres. *rekā* is to be explained. The extension was now become easy *rekā* : *řěχū* (< \**erχū*?) :: *nesā* : *nēsū*.

Again, the relation of *e-ě* may have been patterned on the proto-Slavic *ā-ǣ*.

It has been seen, then, that Latin and Slavic aorists give no help for a belief in European *vṛddhi*. The 3d sg. pf. act., where in Sanskrit *vṛddhi* is at home, shows for Greek always the deflected, not a lengthened stage, save in, so far as I know, the example *γέγωνε* 'is capable of being perceived, heard'—surely an insufficient evidence.

The Indian grammarians<sup>1</sup> report that the 2d sg. perf. was liable to accentuation on any of its syllables, and forms like *dadītha* and *tenītha*, not in the earlier language, amply support this view to the believer in the origin of gradation from musical accent. Where there is any gradation as between the persons of the sg., the 2d person is weak. Perhaps the grammarians attributed accentual variations between the 1st and 3d persons to the 2d. Sk. *babhāja* (3d sg.) < \**bābhāja*, Gr. *δέδα(F)ε*, but for the earlier language, in the 1st pers. almost exclusively *babhāja*, etc. The I. E. speech certainly had strong 1st and 3d persons for the non-thematic present system, and their accent was on the root. What wonder that this accentual relation stamped itself upon the perfects also! The primordially of Sk. accent is certainly open to suspicion under conditions where analogy was sure to produce assimilation.

We may represent the original conditions to ourselves as follows: A. In the *ā-ǣ* series, 1st pers. \**b(a)bhāgm*, Sk. *babhāja*; 3d pers. \**bābhāge*, Sk. *babhāja*; the accent of the 1st pers. prevailed; the reduplication and ultimately the vocalization of the 3d. B. In the *e-o* series, 1st pers. *l(e)-lēpm*, Sk. *talāpa*; 3d pers. \**lēlope*, Sk. *talāpa*, cf. Grk. *τέτοκε*; 1st pers. \**r<sub>1</sub>i-r<sub>2</sub>diqm*, Sk. *ri-rēc-a*; 3d pers. \**r<sub>1</sub>etroiqe*, Sk. *ri-rēca* (with reduplication affected by the 1st pers.), Grk. *λέλοιπε* (with reduplication generalized from the *τέτοκε* type). A'. In the *ā-ǣ* series, 1st pers. *i(a)-iāgm*, Sk. \**iya**ja* (to be inferred from *tityāja*); 3d pers. \**iā(?)iāge*, Sk.

<sup>1</sup> Whit.<sup>2</sup>, p. 283 fg.

\**yayāja* (to be inferred from *vavāca*, R. V., *vavāpa*, *vavāha*, epic); 3d sg. middle \**iai(a)ḡai* = Sk. *yejé*; 1st plur. *r<sub>2</sub>eir<sub>2</sub>iqm<sub>2</sub>*, Sk. *ririmā*, Grk. \**δεδιμέν* > *δεδιμεν*. B'. In the *e-o* series, 1st pers. \**u(e)uégm* = Sk. *uvāca*; 3d pers. \**u/uoqe*, Sk. *vavāca* (R. V.), but usually *uvāca*, where the 1st person reduplication prevails. C. In regard of the *√vid*, it may be remarked that *εἰδώς*, *εἰδέναι*, *εἰδῶ* may be interpreted as formed from a 1st pers. \**F<sub>ei</sub>da* before its assimilation to *Foīde*. D. As a corollary to the above explanation of *yejé*, we may set up an explanation for Sk. perfects of the *petús* type (Wh.<sup>2</sup> 794 g); *sedús* < \**sezdús* or \**sždús* was another starting-point. *papāta* : *petús* :: *sasāda* : *sedús* :: \**yáyāja* : *yejé*.

In Grk. and Sk., as in the parent speech, the reduplicating syllable was felt to give the temporal distinction, and was generalized, and so the deflected grade was extended from the 3d pers. throughout the sing. But in *vēda* : *Foīda*, which had reached a present signification in the parent speech, the reduplication was lost. In Goth. the vowel-change was felt to give sufficient temporal distinction, and the reduplication was, for the most part, lost.

## III.

Grk. *πίρω* 'sack, destroy, kill' : Lat. *perdo* 'destroy' : Sk. *√sprdh* 'strive in rivalry, contend, fight.'

Pott, KZ. 26, 174, suggested that *πίρω* was a combination of the root of *τίθημι* and an unknown preposition, and compared Lat. *perdo*.

The agreement of the words under discussion is absolute from the phonetic point of view as soon as we recognize the initial variants *ḡ*.

The Sk. loc. plur. *pṛtsú* is, I take it, an isolated form from the *√sprdh*. The root-noun *sprdh-* 1) 'battle,' 2) 'enemy' has in R. V. the forms *sprdh-i* (loc. sg.), *sprdh-ás* (acc. plur.), *spṛdhas* (nom. plur.) and *spṛdhām* (gen. plur.) Out of the isolated loc. plur. *pṛt-sú* < \*(s)*pṛdh-sú* a stem *pṛt* was extracted, whence *pṛtanā* 'battle.' This must have happened in the Aryan period, for we have Zend *pešana* < \**pṛtanā*. In Zend verb-forms were also constructed on this stem, for which Justi sets up a Zend *√parəʃ*, which in the weak grade is *√peš*. The form *spardh-* = Sk. *spardh-* occurs once.

The senses of Zend *√parəʃ* are 1) 'fight,' 2) 'hasten on.' Both senses derive from the primary sense 'strive in rivalry' in the

different spheres of battle and racing. Zend *pešana* means 'hostile'. The Grk. and Lat. representatives of this root have derived their sense of 'sack, destroy, ruin' along the same lines of hostile rivalry. Lat. *perdo* has been assimilated in inflection to *abdo*, etc. A *perdo* of a not greatly different sense is, however, derivable from the combination of *per*+*do*-; cf. what has been said above in 1) about *per*, etc.

## IV.

*vi*+ $\sqrt{bhr}$  (intensive) '\*bear apart' > 'move to and fro, brandish': *vi-bro* 1) trans. 'shake, brandish,' 2) intrans. 'quiver, tremble.'

*Vibro* has been heretofore connected with Sk.  $\sqrt{vip}$ - 'tremble.' No phonetic change of *p* before *r* is provable for Latin, however, and so the explanation of *vibro* as denominative < a stem *\*vipro*- is untenable. I propose instead a division into a preposition *vi*+*br-*. This *-br-* stands in the same relation to *fero* as *τλῦ* : *τῆλλω* in Greek. Note, too, that the Latin frequentatives are all of the 1st conjugation; *vibro* is, to be sure, not from a supine stem, as the others.

For the appearance of the preposition *vi* in Latin compare Pott's explanation of Lat. *vito* 'shun' < *vi*+*ita* 'gone apart,' KZ. 26, p. 154.<sup>1</sup>

## V.

*vi-nc-io* 'to bind': *nec-to* 'bind.'

*Nec-to* is congener to Sk.  $\sqrt{nadh}$ , in some way that does not here concern us, gutturalized in Latin. A perf. *nexi* in composition with *vi*\* would give us *vinxi* < *\*vi-nc-si*; cf. *reppuli* < *\*repe-puli*, *surpui* < *\*sub-rapui*. From *vinxi* to *vincio*, *vincit* is an easy step; cf. *spexi* and *specio*, *specit*. That *vincio* should then inflect after the manner of the 4th conjugation is a question to be solved for *venio* and other underived verbs. The effect of *vi*\* in the combination is not easy to see. Perhaps the notion was that of binding to an object *away* from one; we might compare Eng. *tie up*, which comes to mean 'tie to an elevated object'; Sk. *vi*+ $\sqrt{sañj}$  = 'hang up, suspend' and simple  $\sqrt{sañj}$  = 'cause to hang, attach, suspend'; cf. Delbrück, Synt. Forsch. v, p. 467. *vinxi* is, then, 'tie up,' i. e. to an object above one or away from one.

<sup>1</sup> This explanation of *vito* I reached independently, but am glad to be able to cite it, on Pott's authority, in confirmation of my recognition of the prep. *vi* in Latin.

## VI.

*vīvo* : *vic-si*, *victus*.

I add to my already printed explanation of these words (Am. J. Phil. XIII, p. 226) the following note, an explanation of the guttural in O. E. *cwicu*. This I take to be a contaminated form. The reduplicated ptc. *\*cwecwenð-* and *\*cwīwo-*, the congener of Lat. *vīvos*, Goth. *quius*, were coexistent at some period. Now, *cwicu* is the result of a contamination of *\*cwīwo-* and *\*cwēcwenð* > *\*cwicenð* under the influence of the weak stem *\*cwecunð*.

AUSTIN, TEXAS.

EDWIN W. FAY.



# NOTE.

SOPH. ANTIG. 1204 sq.

πρὸς λιθόστρωτον κόρης  
νυμφεῖον Ἄιδου [κοῖλον] εἰσεβαίνομεν.

It is inexplicable to me that the traditional reading here seems never to have been disputed. Jebb (with whom Humphreys agrees) says: "κόρης νυμφεῖον—Ἄιδου, the maiden's death-bower: cp. 795 n., 929." (The former of the illustrations is different; the latter, debatable, perhaps glossed.) Schneidewin-Nauck also say: "νυμφεῖον Ἄιδου (654. 816 [only remotely applicable]), Grabesbrautgemach, wozu κόρης tritt, wie 1184 [hardly parallel]. Eur. Herc. 562 Ἄιδου τάσδε περιβολὰς κόμης [the position of words different]. Vgl. Soph. El. 681 τὸ κλεινὸν Ἑλλάδος πρόσχημ' ἀγῶνος" (see below).

A repeated reading of the passage convinces me that I am right in feeling that to a hearer the sense demanded by the order of the words, and also by the fact that νυμφεῖον already has an adjective in λιθόστρωτον, is this: "To the girl's stone-floored bridal-chamber, Hades' (? substantive in app. to νυμφεῖον), we were approaching." If Sophocles wrote κοῖλον he (1) added a superfluous and more than flat epithet to a substantive already well supplied, and (2) gave such epithet a harsh and disturbing position. Either λιθόστρωτον κόρης νυμφεῖον Ἄιδου, or (setting aside the metre) κοῖλον κόρης νυμφεῖον Ἄιδου, would be all very well; and it is precisely such expressions that the parallel passages support—were there need of supporting them: but not the expression in our texts. Of course, one would not expect of Sophocles that he use κοῖλον as a substantive here; but why not (a natural supposition) regard κοῖλον as a gloss which has supplanted the right word? That right word seems to be either κεῦθος (which may be supported by v. 818 ἐς τόδ' ἀπέρχει κεῦθος νεκύων), or γύαλον (which may be supported, perhaps better, by the scholion of L on Philoctet. 1081: γύαλον δὲ ἀντὶ τοῦ κεῦθος· κυρίως δὲ γύαλα τὰ κοῖλα λέγεται). I would therefore read:

νυμφεῖον, Ἄιδου (κεῦθος  
γύαλον), εἰσεβαίνομεν.

MORTIMER LAMSON EARLE.

## REVIEWS AND BOOK NOTICES.

Kleinere Schriften von THEODOR BENFEY. Ausgewählt und herausgegeben von ADALBERT BEZZENBERGER. Zweiter Band. Dritte und vierte Abteilung. Mit Registern zu beiden Bänden von Dr. Georg Meyer und einem Verzeichniss der Schriften Benfey's. Berlin, H. Reuther, 1892. 237 u. 156 SS.

Mit dem vorliegenden Bande kommt die Sammlung der kleineren Schriften Benfey's, deren ersten Band wir in dieser Zeitschrift, Bd. XI, S. 488 ff., besprochen haben, zum Abschlusse. Wie der vorige Band, so behandelt auch der jetzige das unerschöpfliche Thema, welches wir als Benfey's Lebensaufgabe ansehen und mit seinen eigenen Worten etwa als "Orient und Occident, insbesondere in ihren gegenseitigen Beziehungen" bezeichnen dürfen. Aber während die erste Abteilung mehr die inneren Beziehungen des Orients zunächst für sich behandelte und die zweite dem Zusammenhange zwischen Morgenland und Abendland ausschliesslich auf dem Gebiete der Sprache nachging, führen uns die beiden vorliegenden Abteilungen—insbesondere die dritte—recht eigentlich in die culturhistorischen und literarischen Beziehungen zwischen Orient und Occident ein. Sie bringen dabei auch eine grössere Zahl von Aufsätzen, die von vorn herein für einen weiteren Leserkreis geschrieben wurden, und dürfen daher auch ausserhalb der Fachgenossen im Sanskrit und der vergleichenden Sprachwissenschaft auf Interesse rechnen.

Die dritte Abteilung bildet ein Seitenstück zu den Untersuchungen, welchen die Einleitung und die Anmerkungen zu Benfey's Uebersetzung des Panchatantra (Leipz. 1859, 2 Bde.) gewidmet sind. Gleich in dem ersten Stücke, einer Anzeige des Anfanges von Brockhaus' Ausgabe der grossen Märchensammlung des Somadeva (der *Kathā-sarit-sāgara*) aus dem J. 1839 trifft man auf den Satz, dass "die indischen Märchensammlungen die Quelle fast aller orientalischen und eines grossen Theiles der occidentalischen zu sein scheinen." Benfey war nicht der erste, der auf den Zusammenhang der indischen Märchen mit den abendländischen aufmerksam machte. Die Aehnlichkeit beider ist so augenfällig, dass sie, sobald man überhaupt mit der indischen Literatur bekannt wurde, nicht lange verborgen bleiben konnte. So leitet z. B. schon im J. 1807 J. Görres (*Die deutschen Volksbücher*, S. 154 f.) das Buch von den sieben weisen Meistern aus Indien her. Die Untersuchung des gegenseitigen Verhältnisses der orientalischen und occidentalischen Uebertragungen förderte dann besonders Silvestre de Sacy in dem *Mémoire historique* vor seiner Ausgabe des *Calila et Dimna* (Paris, 1816) und in den *Notices et Extraits des manuscrits de la Bibliothèque du Roi*, vol. IX u. X. Adelb. v. Keller machte im J. 1836 in der ausführlichen Einleitung zu seiner Ausgabe des *Romans des sept sages* den Versuch, die Erzählungen von den sieben weisen Meistern in ihrer allmählichen Verbreitung und Umwandlung vom Indischen her durch

das Persische, Arabische, Türkische, Hebräische, Syrische, Griechische, Lateinische u. s. w. zu verfolgen. Und noch mehr andre Werke liessen sich in diesem Zusammenhange nennen. Aber trotzdem ist immer anerkannt, dass Benfey's Einleitung zum *Pantschatantra* eine neue Aera in diesen Untersuchungen eröffnet hat, und die Bedeutung der indischen Märchensammlungen für das historische Verständnis occidentalischer Märchen und Sagenstoffe wird erst seit seinem Werke voll und allgemein gewürdigt. Man muss, um dies zu verstehen, folgendes in Betracht ziehen. Gemeinsame Eigentümlichkeiten und Anschauungen bei verschiedenen Völkern lassen an und für sich drei verschiedene Erklärungen zu. Sie können auf allgemein menschlicher Anlage, auf Urverwandschaft oder auf Entlehnung beruhen. Im ersten Falle sind sie von einander unabhängig; im zweiten stehen sie in einem historischen Zusammenhange, aber nicht so, dass die eine Fassung unmittelbar aus der andern herzuleiten wäre; im dritten Falle ist der historische Zusammenhang der Art, dass die eine Fassung direct auf die andre zurückgeht. Wo z. B. ein deutsches Märchen mit einem indischen, eine deutsche Tierfabel mit einer griechischen übereinstimmt, da kann—wenn wir die Sache im allgemeinen ansehen—ein rein zufälliges Zusammentreffen vorliegen, oder ein Zug gewahrt sein der ursprünglich allen arischen Völkern gemeinsam war, oder es kann nachträgliche Entlehnung stattgefunden haben. Auf Grund allgemeiner Principien lässt sich eine Entscheidung zwischen diesen drei Wegen nicht treffen. Principiell ist es nicht nur möglich, in einem Falle den ersten oder zweiten, in einem andern Falle den dritten Weg einzuschlagen, sondern es lässt sich auch denken, dass für ein und dieselbe Erzählung in ihrem Verhältnisse zu einer ähnlichen Erzählung bei einem andern Volke alle drei Erklärungsweisen neben einander in Betracht kommen. Bevor Benfey's *Pantschatantra* erschien, war es üblich, viele Züge der europäischen Fabeln und Märchen, die nach unsrer heutigen Anschauung auf Entlehnung beruhen, als Nachklänge der arischen Vorzeit zu deuten oder als selbstständigen Erwerb anzusehen, der bei andern Völkern eine rein äusserliche Parallele finde. Dies gilt z. B. von den Anmerkungen der Brüder Grimm zu den *Kinder- und Hausmärchen* und von Jacob Grimm's Einleitung zum *Reinhart Fuchs*. Der Fortschritt, welchen Benfey diesem Standpunkte gegenüber erzielt hat, beruht in erster Linie auf seiner überlegenen historischen Methode, die ihrerseits wieder durch erweiterte Kenntnis historischer Tatsachen, namentlich—aber nicht allein—auf dem Gebiete der Literatur und Cultur des Orientes bedingt ist. Es entspricht der Kindheit einer Wissenschaft—und die wissenschaftliche Untersuchung der Märchen und der Tiersage beginnt ja erst mit den Brüdern Grimm—dass als Tatsache neben einander gestellt und als principiell gleichberechtigt verglichen wird, was später unter dem Gesichtspunkte eines *geschichtlichen* Causalnexus in der Art erscheint, dass die eine Tatsache von der andern abhängig ist. Sodann stand man in der ersten Hälfte unsres Jahrhunderts noch frisch unter dem Eindrücke der Erkenntnis, dass die unscheinbaren und lange unbeachteten Volksmärchen manche uralte mythologische Anschauung bewahren, sowie der erst eben nachgewiesenen Tatsache des gemeinsamen Ursprunges der Arier. Die Entstehung deutscher Märchen und Tierfabeln in die Epoche der Urverwandschaft zurückzuverlegen erschien damals weniger bedenklich als heute. Und gerade den Brüdern Grimm musste bei ihrer Neigung, für die

Ursprünglichkeit und Eigenart des deutschen Wesens einzutreten, dieser Standpunkt nahe liegen.<sup>1</sup> Die heutige Anschauung, dass die auffällige Aehnlichkeit occidentalischer Märchen und Erzählungen mit orientalischen sich fast stets aus Entlehnung, nicht aus Urverwantschaft oder zufälligem Zusammentreffen erklärt, gründet sich darauf, dass in immer wachsender Zahl sowohl die indischen Originale wie die Mittelstufen, durch welche sie sich im Morgenlande und nach dem Abenlande verbreitet haben, tatsächlich nachgewiesen sind. Und diesen Nachweis eben hat Benfey zunächst für die Märchen, welche dem Kreise des Panchatantra angehören, geliefert. Schritt für Schritt vorwärts gehend weist er die Grundformen der Märchen wie ihre allmähliche Umgestaltung mit so grosser Belesenheit und Gründlichkeit, mit so durchdringendem Scharfsinn, mit solcher Feinheit und Kunst der Methode nach, dass jeder Zweifel an der Richtigkeit seiner Resultate schwinden muss und sein Werk als glänzendes Vorbild für derartige Untersuchungen einen unvergänglichen Wert behält.

Zu Benfey's Hauptwerke auf dem Gebiete der Märchenkunde bilden die Aufsätze, welche in der dritten Abteilung der Kleinen Schriften abgedruckt sind, eine höchst willkommene Ergänzung, um so willkommener, als die Originale bisher weit verstreut und teilweise schwer zugänglich waren.<sup>2</sup> Der bei weitem grössere Teil, nämlich die Nummern 2 bis 7 (S. 10 bis 223) stammt aus der Zeit kurz vor und während der Veröffentlichung des grösseren Werkes.

Nr. 2 ist ein Abdruck aus dem *Bulletin de la classe hist.-phil. de l'académie impériale des sciences de St.-Petersbourg*, XV, 1858, Sp. 1 ff. (= *Mélanges asiatiques*, III 170), mit dem Titel: "Nachweisung einer buddhistischen Recension und mongolischen Bearbeitung der indischen Sammlung von Erzählungen, welche unter dem Namen *Vetālapañcaviṃśati*, d. i. 'Die fünfundzwanzig Erzählungen eines Dämons,' bekannt sind. Zugleich einige Bemerkungen über das indische Original der zum Kreise der 'Sieben weisen Meister' gehörigen Schriften." Gerade auf diese Abhandlung bezieht sich B. im Panchatantra häufig und sie bildet für seine Auffassung der Geschichte der Märchen eine der wichtigsten Stützen. Es wird in ihr zunächst der mongolische *Siddi-kür* als eine Bearbeitung einer alten Fassung desselben Werkes erwiesen, welches im Sanskrit den Namen *Vetālapañcaviṃśati* führt. Da entscheidende Gründe dafür sprechen, dass diese alte Fassung eine buddhistische gewesen ist, so trägt dieser Nachweis dazu bei, die Hypothese B.'s zu stützen, dass die Literatur der Märchen, Fabeln und Erzählungen in Indien vorwiegend aus der buddhistischen Literatur stamme. Dies führt ihn auf die Märchen des Sindbadkreises (*Die sieben Veziere, Sandabar, Syntipas, Die sieben weisen Meister* u. s. w.), deren indisches Original verloren ist. *Sindbad* erweist sich als arabische Umgestaltung des indischen *Siddhapati*, und letzteres als Beinamen des buddhistischen Heiligen *Nāgārjuna* oder *Nāgasena*, der im

<sup>1</sup> Diese ältere Auffassung der Märchen und der Tiersage vergleicht sich mit der älteren Erklärung der Runenschrift als einer uralten, von den Schriftsystemen der Griechen und Römer unabhängigen Schreibart der germanischen Stämme.

<sup>2</sup> Um die wichtigsten Beiträge Benfey's zur Märchenkunde zusammen zu benutzen braucht man jetzt zu dem Panchatantra und dem vorliegenden Bande der Kleinen Schriften nur noch die drei Bände des *Orient und Occident* (Gött. 1860-66) und die Einleitung zu Bickell's *Katilag u. Damag* (Leipz. 1876) hinzu zu nehmen.



Ssiddi-kür als *Nangasuna* wiederkehrt. Damit also ist auch für die Erzählungen des Sindbadkreises buddhistischer Ursprung wahrscheinlich gemacht.

Eng mit Nr. 2 gehört Nr. 7 zusammen: eine Besprechung des mongolischen, von Galsan Gombojew ins Russische übersetzten Werkes *Ardschi-Bodschi* (aus Jahrg. 1858 der *Göttinger gelehrten Anzeigen*). Auf das Vorhandensein des Ardschi-Bodschi (der Name = sanskr. *Râjâ Bhoja* 'König Bhodscha') hatte Schiefner in einer Bemerkung zu dem eben besprochenen Aufsätze B.'s (S. 37 des vorlieg. Abdruckes) hingewiesen. Schiefner hatte daria auch schon eine Umarbeitung einer indischen Sammlung von Erzählungen erkannt, welche den Namen *Vikramacarita* ('Wandel des Vikramāditya') oder *Sinhāsanaśat-triṃśat* ('die 32 Erzählungen des Thrones') führt. B. geht näher auf das Verhältnis der beiden Bearbeitungen ein. In der Einleitung seiner Besprechung teilt er mit, dass die von ihm in Nr. 2 geäußerten Ansichten von dem buddhistischen Ursprunge der indischen Märchenliteratur und von der indischen Herkunft der Sindbaderzählungen inzwischen durch neue Funde weitere Bestätigung erhalten haben.

Nr. 3 ist eine Anzeige von Eastwick's Uebersetzung des *Anvd-i-Suhaili*, der persischen Bearbeitung des arabischen *Kalila und Dimna* (aus Jahrg. 1857 der *Gött. gel. Anz.*).—Nr. 4 (aus Jahrg. 1858 derselben Zeitschr.) bespricht eine französische Uebersetzung des *Conde Lucanor* von Don Juan Manuel.—Nr. 5 u. 6 (ebd.) beschäftigen sich mit Rosen's Uebersetzung des *Tâti-nâmeh* oder 'Papagaienbuches,' einer türkischen Bearbeitung des gleichnamigen persischen Werkes, welches wiederum auf die sanskritische *Çukasaptati* (d. h. '70 Erzählungen eines Papagaien') sowie auf andre indische Sammlungen zurückgeht.—Gemeinsam ist allen diesen Anzeigen eine Fülle neuer Beobachtungen und Untersuchungen über die orientalischen Märchensammlungen. Denn B. benutzt hier wie sonst die Form der Recension vorzugsweise, um seine eigenen Ansichten auszusprechen. Es drängt ihn, den Gewinn festzustellen, welcher der vergleichend-historischen Märchenkunde aus den neuen Arbeiten erwächst, den neuen Ergebnissen ihren Platz in dem gesammten geschichtlichen Systeme der Märchenliteratur anzuweisen, bei dieser Gelegenheit weitere Combinationen zur Ausfüllung der noch bleibenden Lücken vorzubringen, auch etwa über die Fortschritte zu berichten, welche kürzlich von ihm oder anderen auf diesem Gebiete gemacht sind oder auf Dinge hinzuweisen, die besonders dringend der Aufhellung bedürfen. Gerade diese stark ausgeprägte subjective Seite macht B.'s Recensionen besonders wertvoll: und nicht nur insofern, als sie neue, wichtige Ansichten beisteuern, sondern auch weil sie die Forschungsweise B.'s veranschaulichen, Abbilder des unermüdlichen Vorwärtstrebens und geduldigen Arbeitens eines grossen Gelehrten und Vorbilder für die Anwendung der historisch-vergleichenden Methode auf ein specielles Gebiet der Literatur sind.

Während die genannten Stücke sich als Quellenuntersuchungen zur Geschichte der ältesten Märchensammlungen bezeichnen lassen, behandeln die beiden folgenden ausführlich die Geschichte je eines einzelnen Märchens; nämlich Nr. 8 (aus Jahrg. 1858 des *Auslandes*) 'Das Märchen von den Menschen mit den wunderbaren Eigenschaften,' Nr. 9 (aus Jahrg. 1859 derselben Zeitschr.) 'Die kluge Dirne. Die indischen Märchen von den klugen Räthsel-lösern und ihre Verbreitung über Asien und Europa.' Aehnlichen Untersu-

chungen ist der grössere Teil von Benfey's Einleitung zum Panchatantra gewidmet. Aber während dort die Fülle des Stoffes zu gedrängter, oft nur andeutender Behandlung nötigte, kann er hier bei jeder der verschiedenen Fassungen länger verweilen und ihr Auseinandergehen im Einzelnen näher verfolgen. Beide Aufsätze setzen ausserdem bei dem Leser weder Kenntnis des Sanskrit noch überhaupt eine gelehrte Fachbildung voraus. Sie sind in allgemein verständlicher Darstellung gehalten und daher auch besonders geeignet, allen Freunden des 'folklore' einen Einblick in die Art zu gewähren, wie B. die historisch-vergleichende Methode auf die Märchenstoffe anwendet. Gerade auf die *Methode* der Märchenforschung legt B. besonderes Gewicht. Man kann dies aus mehreren Stellen entnehmen, namentlich aber aus der Einleitung zu Nr. 9 (S. 156-63 des vorlieg. Abdruckes), die sowohl für B.'s wissenschaftliche Ziele überhaupt ("der Mensch ist seinem Hauptcharakter nach ein geschichtliches Wesen, und um seine Schöpfungen zu begreifen, gilt es vorzugsweise ihre Geschichte zu erforschen"), wie für seinen Standpunkt in der Märchenforschung von so hohem Interesse ist, dass ich mich nur schwer enthalte, sie hier vollständig mitzuteilen. Er sagt am Schlusse dieser Einleitung: "Vielleicht regt die Methode der Vergleichung, welche wesentlich darauf ausgeht die Ringe aufzusuchen, durch welche sich die zu einer Grundform gehörigen Märchen miteinander verketteten, so dass sich ihre gegenseitige Subordination herausstellt—während das bisher gebräuchliche ewige 'vergleiche, vergleiche' geeignet ist, den trügerischen Schein einer Coordination derselben hervorzurufen—auch andere Mitforscher an, denselben Weg zu betreten und so durch gemeinschaftliche Tätigkeit rascher eine allgemeinere Ueberzeugung herbeizuführen."

Der Rest dieser Abteilung enthält vier kurze Mitteilungen aus dem Anfange der siebziger Jahre. In Nr. 10 (*Augsb. allgem. Ztg.*, 1871) berichtet B., dass es Socin gelungen sei, die alte syrische, aus dem 6. Jahrh. stammende Uebersetzung des Panchatantra aufzufinden.—In Nr. 11 (*Academy*, 1872) teilt er mit, dass ihm durch Burnell eine Handschrift des Panchatantra zugegangen sei, welche die südindische Fassung und damit die älteste und wichtigste Gestalt des Werkes auf indischem Boden enthalte.—In Nr. 12 u. 13 endlich (*Nachrichten von d. Gött. Ges. d. Wiss.*, 1873 u. 1874) macht er auf eine Reihe von Steele im J. 1871 herausgegebener Ceylonesischer Erzählungen und auf eine von P. Goldschmidt gefundene Jaina-Fassung des 'Märchens von der Tiersprache' aufmerksam, die seine Ansicht von der buddhistischen Herkunft der indischen Märchenliteratur aufs Neue bestätigen. Wir empfinden die Genugthuung nach, welche es B. bereiten musste, zu sehen, wie die von ihm in seiner Märchenforschung gestreuten Keime so bald aufgingen und frische Frucht trugen; wie ferner die neuen Funde seine geschichtlichen Theorien bestätigten und zeigten, dass der von ihm eingeschlagene Weg der richtige sei.

Die vierte Abteilung vereinigt eine kleine Anzahl von Anzeigen und Aufsätzen, die in den drei früheren Abteilungen keinen Platz fanden. Die Anordnung ist auch hier chronologisch.

Nr. 1, eine Besprechung von Creuzer's *Abriss der römischen Antiquitäten*, führt uns in den Beginn der literarischen Tätigkeit B.'s zurück. Sie fällt in das J. 1830, geht also der ersten Arbeit B.'s auf dem Gebiete des Sanskrit,

welche zu Anfang der ersten Abteilung mitgeteilt war, noch um drei Jahre voraus. Meinem Gefühle nach haftet gerade dieser Anzeige wieder ein besonderes Interesse an, und ich glaube, es zeugt von der Umsicht und dem richtigen Tacte des Herausgebers der Kl. Schriften, dass er die wenig beachtete und von B.'s späterem Arbeitsgebiete weit abliegende Recension wieder ans Licht gezogen hat. B. wendet sich hier gegen die rein äusserliche Behandlung der Antiquitäten, insbesondere der Staatsaltertümer, welche den Gegenstand als ein feststehendes System behandle, dabei zwischen Altem und Neuem nicht hinreichend scheide und die verschiedensten Zeiten unter einander wirre. Er dringt dem gegenüber auf geschichtliche Behandlung: man solle den Staat in seiner organischen Entwicklung verfolgen und die Antiquitäten, wie die Geschichte, als etwas Werdendes betrachten. Und zwar gebe es zwei Methoden, durch welche ein lebendiges Bild der römischen Verfassung erweckt werden könne: "Entweder schicke man eine Geschichte der Verfassung voraus und behandle nachher die einzelnen Institute ihrer besondern Entwicklung nach für sich, oder, und diese Art scheint dem Ref. bei weitem vorzuziehen, man gebe so viel als möglich—und bei der römischen Verfassung kann man hier bei weitem mehr leisten, als bei irgend einer andern des Altertums—eine vollständige Geschichte, der Vf. begleite sie von ihrer ersten Form an bis zu ihrem Untergange durch alle ihre Verwandlungen, zeige, wie sie sich ausbildete, warum und wie das Neue aus dem Alten entstand, behandle den Charakter der einzelnen Institute bei ihrem Entstehn sowohl als bei ihren Aenderungen stets im Verhältnis zu dem Ganzen und führe so den römischen Staat in seiner in verschiedenen Zeiten verschiednen Gestalt vor unsern Augen vorüber." (S. 6 f.) Man erkennt hier dieselbe Geistesrichtung wie in B.'s Arbeiten auf den Gebieten der indischen Philologie, der Sprachwissenschaft, der Märchenkunde. Er bewährt sich überall als echter Historiker, den in erster Linie nicht die 'Principien' sondern die Veränderungen interessieren: und zwar so, dass Altes und Neues nicht nur der Zeit nach geschieden wird, sondern auch der Weg dargestellt wird, auf welchem das Neue sich ausbildete und die Gründe hervortreten, welche zu diese Ausbildung führten.

Unter Nr. 2 ist eine Anzeige aus den *Jahrb. f. Philol. u. Päd.*, 1837, wiederholt, in welcher B. Wagenfeld's Ausgabe der angeblich neu aufgefundenen Uebersetzung von *Sanchuniathon's Urgeschichte der Phoenizier* als eine literarische Fälschung erweist.

Nr. 3 (aus den *Gött. gel. Anz.*, 1838) beschäftigt sich mit den *Hieroglyphica* des Horapollon und Leemans' Ausgabe des Werkes.

Nr. 4 (ebd. 1839) bespricht eine kleine Schrift von H. Harkness, *Ancient and Modern Alphabets of the Popular Hindu Languages of the Southern Peninsula of India*. B. nimmt hier Gelegenheit, darauf hinzuweisen, dass der Titel 'Satrap' (σατράπης, ἐξατράπης) auf einer indischen Inschrift in der Form *kshatrapa* vorkomme und gibt im Anschluss daran die richtige Etymologie der persisch-griechischen Benennung. Diese Deutung lag damals nicht so nahe, wie jetzt, denn die altpersische Form *khshathra-pāva* auf der Inschrift von Behistān war im J. 1839 noch unbekannt.

Nr. 5, 'Einige Bemerkungen über die Götternamen auf den indoscythischen Münzen' (aus der *Zeitschr. d. dt. morgenl. Ges.*, Bd. 8) knüpft an Lassen's Arbeiten über diesen Gegenstand an. Der Aufsatz ist nicht nur wegen der

scharfsinnigen Deutungen der Götternamen bemerkenswert, sondern auch wegen einer Reihe grammatischer Bemerkungen, die nebenbei abfallen. So hebt B. (S. 32) hervor, dass im Avesta urspr. *eret* oder *rt* nicht selten zu *sh* geworden sei, z. B. in *amesha*, *mashya*, *asha*. Dieser Lautwandel ist wol jetzt allgemein anerkannt, aber man hat sich merkwürdig lange gegen seine Zulassung gesträubt. Noch 23 Jahre später (*The Chronicle*, 1867, p. 731 = Kl. Schr. IV 67) musste B. sagen: "Although this identification is suggested by such simple etymological explanations as *amesha*, Sanscrit *amarta* (Rgv. V 33, 6), and removed almost beyond doubt by such reflexes as *Arda behešt* = *Asha vahista*, Justi never pays any attention to it."

Nr. 6, eine Besprechung der *Vorschule der Völkerkunde und der Bildungsgeschichte* von L. Diefenbach (aus den *Gött. gel. Anz.*, 1865) gehört zu den Stücken dieser Sammlung, welche über das Gebiet der orientalischen Philologie und der Sprachwissenschaft hinausgreifen und nicht weniger auf allgemeines Interesse rechnen dürfen, als die in der dritten Abteilung vereinigten Beiträge zur Märchenforschung. Eine Fülle geistvoller und origineller Bemerkungen über Aufgabe und Stellung der Völkerkunde, über das Verhältnis des Individuums zu seiner Nation und der verschiedenen Nationen zu einander u. ähnliches ist hier ausgestreut, die auch heute noch, wo sie nach einem Vierteljahrhundert zum zweiten Male ans Licht treten, für den bei weitem grösseren Teil der Leser den Reiz der Neuheit haben werden. Als Probe will ich hier den Eingang der Stelle hersetzen, an welcher sich B. über die Verschiedenheit der wissenschaftlichen Forschung und Darstellung in Deutschland, England und Frankreich ausspricht (S. 58). "Man kann, ohne zu viel zu sagen, behaupten, dass die Betreibung der Wissenschaft bloss um ihrer selbst willen im grossen Ganzen entschieden eine Eigentümlichkeit der Deutschen ist, dass in England auch auf diesem Gebiet das Nützlichkeitsprincip wenigstens wesentlich vorherrscht, in Frankreich dagegen das Streben nach Genuss—natürlich einem geistigen—, dem niemand, eben so wenig wie dem Nützlichkeitsprincip, eine schöne wenn gleich einseitige Berechtigung absprechen wird. Aus dieser Differenz des wissenschaftlichen Triebes folgt sogleich eine sehr wesentliche Verschiedenheit in der wissenschaftlichen Richtung. Dem Deutschen genügt es, den Gegenstand seiner wissenschaftlichen Tätigkeit herausgestellt zu haben, der Engländer ist nicht eher befriedigt, als bis er ihn brauchbar gemacht hat, der Franzose will ihn gefällig, geniessbar; will man es bildlich ausdrücken, so kann man sagen, der Deutsche holt das Metall aus den Schächten, der Engländer münzt es aus, der Franzose verarbeitet es zu Werken des Schmucks und des Zierrats. So scheidet sich denn auch nach diesen Principien die Darstellung. Der Deutsche lässt den Gegenstand sich selbst aussprechen, er wagt es nicht, irgend einem seiner Elemente eine hervorragendere Stellung einzuräumen, als er durch sich selbst zu beanspruchen vermag, der Engländer hebt die Seiten besonders hervor, von welchen aus er ihm von besonderem Nutzen zu sein scheint, der Franzose die, durch welche er zu dem höchsten geistigen Genuss verarbeitet werden kann."

In der unter Nr. 7 mitgetheilten Besprechung von Haug's Ausgabe des *Zend-Pahlavi Glossary* (aus dem *Chronicle*, 1867) spricht sich B. über seine Stellung in der Streitfrage nach dem Werte der Tradition für die Erklärung des Avesta aus.



Nr. 8 (aus den *Gött. gel. Anz.*, 1869) beschäftigt sich mit Aubaret's *Grammaire de la langue annamite*. Besonders hervorzuheben ist die Erörterung über die Bedeutung der Stimmmodulationen in den einsilbigen Sprachen am Schlusse der Anzeige. Einsilbigkeit und Stimmmodulation stehen nach B. "in einer Art von Compensationsverhältnis, wie wir es bei genauerer Betrachtung der Sprachen in diesen organischen Gebilden des Menschengenies eben so sehr zu erkennen vermögen, wie es von Goethe, Geoffroy St. Hilaire, Darwin und andern in den Naturgebilden nachgewiesen ist."—Im Zusammenhange mit Nr. 8 sei Nr. 10 erwähnt: "Skizze einer Abhandlung: Ueber Augensprache, Minenspiel, Gebärde und Stimmmodulation" (aus den *Nachr. d. Gött. Ges. d. Wiss.*, 1873). B. ist der Meinung, dass diese "Accessorien und selbst Stellvertreter der articulierten Rede" eine grössere Bedeutung haben als man ihnen gewöhnlich beimisst und empfiehlt sie der Aufmerksamkeit der Reisenden und der Grammatiker.

Nr. 9 (aus den *Gött. gel. Anz.*, 1870) ist der Besprechung einer neuen Auflage des Elliot'schen Werkes *Memoirs on the history, folklore and distribution of the races in the N. W. Provinces of India* gewidmet. Die Anzeige enthält u. a. einen reichhaltigen Nachtrag von Vergleichen heutiger indischer Wörter mit sanskritischen.

Nr. 11 endlich (aus d. *Gött. gel. Anz.*, 1875) ist eine kurze Untersuchung über die Benennung des Hopfens. Sie knüpft an die Schrift des Freiherrn v. M(edem), *Der Hopfen. Seine Herkunft und Benennung* an. Aber es ist von ihr nur in den ersten Zeilen des ersten Absatzes die Rede, und B. trägt dann eingehend seine eigene Ansicht vor. Er will den Namen des Hopfens aus einer indogerm. Grundform *\*smaila* oder *\*smaira* herleiten, die zu der Wz. *smi* 'lachen, lächeln' gehöre. Es entspreche ihr im Sanskrit das Adjectiv *smera* 'aufgeblüht, blühend,' in den europäischen Sprachen eine Grundform *\*smeila*, die in griech. *σμῖλο* = slav. *chmĕlĭ* vorliege. Fick hat diese Etymologie in die neue Auflage seines Vergl. Wörterbuches nicht aufgenommen und, wie ich glaube, mit Recht, denn es lässt sich gegen die Aufstellung B.'s mehr als ein Einwand erheben. Zunächst ist *smera* im Sanskrit nicht als Beiwort des Hopfens nachgewiesen. B. behauptet auch nur, es sei nicht unwahrscheinlich, dass es im Sanskrit ein Rankengewächs habe bezeichnen können. Aber von da bis zu der Annahme, *\*smaira* sei in der Ursprache (als Substantiv) der eigentliche Name des Hopfens gewesen, ist doch ein sehr weiter Schritt. Sodann bezeichnet *σμῖλαξ* im Griechischen nicht den Hopfen sondern den Taxus- oder Eibenbaum und ein Schotengewächs. Ferner stösst die Herleitung der Form *σμῖλο*- aus *\*smeila* auf lautliche Schwierigkeiten. Die Erhaltung des *sm*- wäre auffällig, zumal die Wz. *smi* im Griechischen durch *μει-δ-ι-άω* (*φιλο-μειδής*) vertreten ist. Ausserdem wäre die Vertretung des *ei* durch *τ* unregelmässig. Parallelen wie *σμικρός* neben *μικρός* und *ικτίνος* = sskr. *cyena*-helfen über diese Anstösse nicht hinweg. Aehnliche Bedenken stehen der Zurtückführung des slav. *chmĕlĭ* auf eine Grundform *smeila* im Wege. Da anl. *sm* im Slavischen erhalten bleibt und die Wz. *smi* durch asl. *smijati se* vertreten ist, lässt sich *chmĕlĭ* schwerlich zu dieser Wz. ziehen. Für europäisches *-ei*- aber wäre slav. *i*, nicht *ĕ* zu erwarten. Man wird also sagen müssen, dass dieser Teil der Ausführungen B.'s im Sanskrit und Griechischen von Seiten der Bedeutung keine hinreichende Stütze findet und im Griechischen und

Slavischen sich mit den Tatsachen der historischen Phonetik schwerlich vereinigen lässt. Unberührt von diesen Einwänden bleibt der Rest des Aufsatzes, der sich vorzugsweise mit dem Verhältnisse der ahd. Form *hopfo* zu franz. *houblon* beschäftigt und den interessanten Nachweis führt, dass die meisten Benennungen des Hopfens in den modernen Sprachen direct oder indirect auf die slavische Form *chmĕlt* zurückgehen.

Eine besonders dankenswerte Beigabe dieses Bandes bildet das Sachregister zu allen vier Abteilungen von Dr. Georg Meyer und das am Schlusse mitgeteilte, 419 Nummern umfassende Verzeichnis der Schriften Benfey's. Wenn wir in letzterem die Früchte der literarischen Tätigkeit B.'s in ihrer erstaunlichen Fülle noch einmal überblicken, so wird alsbald der Wunsch in uns rege, dass die vorliegende Sammlung uns daraus noch einiges mehr mitgeteilt hätte. Aufsätze wie z. B. die unter Nr. 139, 140, 166 des Schriftenverzeichnisses aufgeführten Beiträge zur Märchenkunde sind wahrscheinlich auch heute noch von Interesse; aber sie werden kaum in allen deutschen Universitätsbibliotheken vorhanden und ausserhalb Deutschlands so gut wie unzugänglich sein. Doch wir erinnern uns dessen, was der Herausgeber im Vorworte des ersten Bandes über die notwendige Beschränkung der Auswahl bemerkt hat. Und so wollen wir von dieser Sammlung scheiden, dankbar für das was sie uns bietet und in der Ueberzeugung, dass sie sowohl dem Andenken Benfey's wie der heutigen Wissenschaft zu Gute kommt.

HERMANN COLLITZ.

A New English Dictionary on Historical Principles. Edited by JAMES A. H. MURRAY. Part VI. Clo-Consigner. Oxford, At the Clarendon Press, 1891.

The Same. Vol. III. Part I. E-Every. By HENRY BRADLEY, Hon. M. A. Oxon. Oxford, At the Clarendon Press, 1891.

An Anglo-Saxon Dictionary, based on the manuscript collections of the late Joseph Bosworth, D. D., F. R. S. Edited and enlarged by T. NORTHCOTE TOLLER, M. A., Smith Professor of English in the Owens College, Manchester. Part IV, Section I. Sár-Swǫðrian. Oxford, At the Clarendon Press, 1892.

The past year has witnessed the publication of two parts of the New English Dictionary, seeing that Mr. Henry Bradley has been enlisted as associate editor with Dr. Murray. This leads us to hope that the publication will hereafter be more rapid, and that persons now living may hope to see the completion of the work. These parts maintain the same high character that this great work has earned for itself; it easily surpasses in fullness and in historical treatment the dictionary of any language, ancient or modern, heretofore published. Comparing it, for the sake of illustration, with Webster, we find that between *Complement* and *Compliment* it contains nearly double the number of words in Webster, and while in the latter they occupy two columns, in the former they fill eighteen. The columns are of about the same width, and while in the New English Dictionary they are longer, the smaller type of Webster may counterbalance this advantage. The plan of the Dictionary has

been so often described that it is useless to notice it again. Part VI, as stated in the Prefatory Note, "contains 5215 main words, 708 special combinations requiring separate explanation, 985 subordinate words and forms: total, 6908. Of the main words 1281 (= 24½ per cent.) are marked † as obsolete, and 167 (= 3½ per cent.), || as alien or imperfectly naturalized." Vol. III, Part I, "contains 6842 main words, 1565 subordinate words, 786 special combinations explained under the main words: total, 9193. Of the 6842 main words, 1710, or 25 per cent., are marked as obsolete, and 273, or 4 per cent., as alien or imperfectly naturalized." Comparing these percentages with those given in each of the preceding parts, we shall find that this is about the average of obsolete words, so that the statement of Dr. Murray in the Preface of Vol. I, issued in 1888, as to A and B, is confirmed for other letters of the alphabet, namely, "that of the whole English vocabulary on record since the 12th century (so far as A and B show), more than three-fourths is still in current use," which general fact, says he, "furnishes striking evidence of the continuity and general identity of our language during seven centuries."

As showing that the editors have kept a sharp lookout for *new* words, we have but to turn to the revived Americanism *Combine*, which is characterized as "*U. S. colloq.*" and defined as "A combination of persons in furtherance of their own interests, commercial or political; a private combination for fraudulent ends." The three examples date from 1887 and 1888, and are taken respectively from the Boston Journal, the N. Y. Evening Post, and a U. S. Consular Report by A. Roberts. Also *Complected* is inserted as "*U. S. dial. or colloq.* = Complexioned," with examples from American works.

It is gratifying to know that Dr. Murray has decided to prepare a *List of Spurious Words* found in dictionaries, to be given at the end of the work. An illustration of the need for such a list is given in a note, and every scholar will welcome it with thanks. The first example under *Clue*, = "a ball of yarn or thread," from Pauli's Gower, Conf. II 306, is one furnished by the present writer (as this volume of Gower's *Confessio Amantis* was read by him for the Dictionary over ten years ago), and Dr. Murray remarks, "but his spelling is normalized." This is doubtless true, for the spelling as given by Pauli cannot always be relied on, and the common spelling of the word in the 14th century was *Clewe*, as is shown by the examples in the preceding Part V. *Clew* has been used in this sense from Anglo-Saxon times to the present day, and the spelling is even now *Clew* or *Clue*, but it is doubtful whether the spelling *Clue* can be substantiated before the close of the 16th century, 200 years after Gower. *Cock-sure* occupies over a column, and it is stated that "the word was originally perfectly dignified and habitually used in the most solemn connexions." It dates back to the reign of Henry VIII, examples being given from Skelton and Whittinton. Some of its senses are now obsolete, and Dr. Johnson has characterized it as "a word of contempt," but Dr. Murray says that "none of his quotations bear out this character." It is not well to let this expressive word fall into disrepute. *Cocksurenness* is not traced back farther than 1878. *Cocktail*, as a drink, is noted as "Chiefly U. S. [A slang name of which the real origin appears to be lost.]," and the earliest example given is from Washington Irving, where it is used in connection with "stonefence and sherry-cobbler." Doubtless the article itself is of U. S. origin, but

cannot some of our writers on dietetics furnish an older example? No earlier example of the University colloquialism *Coach*, both as noun and verb, is given than from the works of Clough and Thackeray, 1848 and 1849, but its use must be much earlier. Bristed, in his "Five Years in an English University," written in the summer of 1851, uses the word without any note of its newness, and his book refers to a University career that began in 1840. It is important in our great Dictionary to ascertain the very earliest use of each word that can be substantiated, for this is a work that should not need to be done over again.

The number of Romance, Latin and Greek words in this part greatly exceeds the number of native words, due to the numerous words beginning with different forms of the Latin *cum*, *Co-*, *Com-*, *Con-*, and others with assimilated *m*. This is true also of Vol. III, Part I, in which many words begin with different forms of the Latin *ex* or the Greek *ek*. In respect to these words it is interesting to note the importance of Gower as an authority for the earliest usage. Take, for example, the word *Eclipse*, the earliest instance of which we find in Gower, Conf. II 153, "The sonne and mone eclipsen both." So for *Embroidery*, Gower, Conf. II 41, "Of weving or of embrouderie." (Here 41 is misprinted 11, doubtless due to the copyist, for in noting the examples from the first half of volume II, I appended the line as well as the page, and here the line (11) is misprinted for the page (41).) The next example of the word in the sense of the art is taken from Addison, a long interval. Also, for *Encloy*, now obsolete, the earliest example is from Gower, Conf. II 47, "And halted, as he were encloied." One of Gower's words, of which an example was furnished, has been omitted, and this is the more notable as no other example of the form has been given. It is found in Conf. II 346. The Confessor has just been detailing to the Lover the story of Agamemnon and Chryseis (Criseid, as he calls her), and the Lover answers:

"My fader, your ensamplarie  
In loves cause of robberie  
I have it right well understonde."

The word *Ensamplarie* has been omitted. It is not found under *Ensample* nor under *Ensampler*, where it would properly belong, as *Ensamplaire* is cited as a 14th century form of *Ensampler*, but no example of it is given.

A reference to the position of *Even* as noun, = one's like or equal, may be made. *Even*, *sb*<sup>1</sup>, = evening, is given, but there is no *Even*, *sb*<sup>2</sup>, as in other cases of nouns spelt alike. Under the adjective *Even*, 17 b., we find "quasi-*sb*. in various uses," with the earliest example from Gower, Conf. II 240, "Of beaute sigh he never her even." It would seem that this use of *Even* deserved a more prominent position, but I readily yield my judgment to that of the editor. Gower furnishes many other examples of the early use of Romance words, but where an example can be found in Wyclif or Chaucer, it seems to have been preferred. The fourteenth century was the period when the language was so largely enriched by such words, a very important period in the history of the English vocabulary.

Among the words to which our attention is called in the Preface is *Euphuism*. *Euphuies* and its derivatives fill over a column, and it is refreshing to note that *Euphuism* is correctly explained and defined, so that the public may now learn



that it was not originally synonymous with "high-flown diction," an opinion for which our dictionaries are responsible, although it is now applied to such affectation in speech or writing. It is surprising to find both Mrs. Gaskell and George Eliot using *Euphuism* in the sense of *Euphemism*, an error of association in sounds.

Every page of this great work is full of interest and instruction, and as each part appears, it increases our obligations to the learned editors. While we should like to see more rapid publication, we should not like to see thoroughness sacrificed.

The present year has brought us the first section of Part IV of the Bosworth-Toller Anglo-Saxon Dictionary, after an interval of five years. This section comprises pages 817-960, and by comparison with Grein's Glossary it forms about one-third of Part IV, so at this rate it will be still ten years before this Dictionary will be completed. The same general criticisms may be made of this as of the preceding parts, that, while Grein's references for the poetry have naturally been used, they have been added to, and often where Grein gives simply a reference, the passage has been quoted, showing that Professor Toller has verified Grein's references; and that numerous words have been added from the prose-writers. The proper names too have been brought under one alphabet with the other words, which is an advantage. The plan of double references is still kept up, which does not seem to be an advantage, as it occupies space unnecessarily; for example, under *segn-cyning* (where Grein reads *sige-cyning*, and Professor Hunt follows him, although Grein gives *segn-MS*), the passage is quoted in full and the references are "Cd. Th. 188, 22; Exod. 172," the last of which is all-sufficient.

The additions to Grein may be seen from a brief comparison. On the first page between *sdr* and *sdrig*, besides the proper names *Saracene*, *Saracenisc*, *Saracen-ware*, and *Sardinie*, no one of which is in Grein's list, we have *sdr-bdt*, *sdr-cldþ*, *sdrcren*, *sdrrettan*, *sdrga*, *sdrung*, all added from the prose and from glossaries. Under *sdr-benn*, the only two references given are those from Grein, the first of which is quoted in full, and both references are given doubly, e. g. "Andr. Kmbl. 2479; An. 1241. Exon. Th. 163, 11; Gú. 992." The second in each case is sufficient, as in Grein, and they do not fill half the space. A better idea of the additions to Grein may be gotten by comparing the common word *sige*. In the place of Grein's *five* references, two of which have alternative readings in the MSS, and so are not used by Professor Toller, we have no less than *twenty-four* additional references, in many of which the passage is quoted in full. Grein glosses the word simply *victoria*; Toller distributes the meanings under *success in war*, *success in conflict*, and *success in commerce*. Grein gives *thirty-five* compounds of *sige*, Toller *forty-five*, and between *sige-méce* and *sige-ríce*, successive words in Grein, we find in Toller the proper name *Sigen*, the Seine, and *stgend*, *stgere*, *sige-redf*, *sigerian*, variant of *sigorian* (neither in Grein), and *stgerian*, from *stgere*, all added from the prose and glossaries, chiefly Wright's Vocabulary. As showing that Professor Toller has been on the lookout for recent discoveries, we find under *sigorfastness* and *swsþmódnness* a reference to Anglia, XI 173, 12, "*Be sigorfestnisse and swsþmódnisse ises Drihtnes mid ðām hē ða hēþnan ofercom.*" On turning to the Anglia we note that this occurs among certain superscriptions

to Latin prayers from Cod. Reg. 2 A XX of the British Museum, in a brief article entitled "Anglo-Saxonica," contributed by F. Holthausen.

Under *swin*, in a literal sense, for the *single* reference of Grein, Riddles 41, 105, which Professor Toller has quoted with the German abbreviation "Rä.," though he gives also "Exon. Th. 428, 9," we have *eighteen* examples; but in the sense of "the image of a boar as the crest of a helmet," we have only the two well-known ones from "Beowulf," already given in Grein. For the single example of the adjective *swinen* in Grein, we find *six* in Toller.

These illustrations show the importance of Anglo-Saxon prose in the effort to secure a complete vocabulary of the language, and that it has not been neglected by Professor Toller. It is to be hoped that another period of five years will not elapse before the completion of this important work. Parts I and II were issued in 1882, Part III in 1887, and we might have expected the whole of Part IV in 1892, whereas we have but the first section, one-third of it. The labor is doubtless great and we should not complain, but the issuance of each part simply whets our appetite for more, as we now have no complete Anglo-Saxon dictionary and one is very much needed. Even after this work is completed, it will have to be worked over and a hand-dictionary published for the use of college students, somewhat after the fashion of Groschopp's Grein as Englished by Baskervill and Harrison. Whatever deficiencies may be found in Professor Toller's work by the lynx-eyed Germans, all scholars, both German and English, will be grateful to him for it, and will desire its speedy completion.

JAMES M. GARNETT.

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The Iphigenia at Aulis of Euripides, edited, with critical and explanatory notes, by E. B. ENGLAND, M. A. London, Macmillan & Co.

This book is a noteworthy contribution to the literature of Euripides. Its critical apparatus is full and elaborate. Mr. England has himself made a collation of the Palatine MS and has compared Kirchhoff's critical notes and the collation of v. Wilamowitz-Moellendorf in his *Analecta Euripidea* with the readings of the MS. In the case of the Laurentian Codex he has depended upon Vitelli's learned work. The editor's discussions of doubtful passages are always worth reading, whether they are convincing or not, and every page bears the mark of conscientious labor. His sympathies are evidently with those scholars who regard the text of the *Iphigenia Aulidensis* as more or less patchwork, and there is therefore a destructive tendency in his criticism which the conservative will think goes too far. Something like four hundred and fifty lines, or but little less, are deemed by Mr. England to have come from another hand than that of Euripides, and before the play is done the 'enterprising theatrical manager' and the 'interpolators' are invested with a quite surprising definiteness. In the pages of the Introduction devoted to the 'state of the text' Mr. England gives a concise and lucid exposition of his method in approaching his task. He discusses very skillfully the evidence external and internal which bears upon the tradition of the text, with the conclusion that vs. 49 *ἔγενοντο* *Δὴδ᾽* *Θεστιάδῃ* *τρεις* *παρθέναι* is, in accordance with the usual manner of Euripides, the opening line of the play, that a lacuna occurs at vs.

114 preceded by a few verses which are the work of a 'corrector,' and that the anapaestic dialogue, v. 1 ff., follows upon this lacuna. "The iambic prologue got displaced" and "vv. 110-14 were composed to patch together the iambic verses with the following anapaests." The exodus of the play, which exactly in its present form even the most conservative will hardly defend, Mr. England naturally rejects, holding it to be the work "of at least two distinct hands of very unequal skill." Certainty is of course not claimed for such conclusions, but in the case of the prologue one is inclined to question whether Mr. England's theory is sufficiently supported to warrant his changing in the text the traditional order of the anapaests and iambics. Scholars will always differ in regard to the degree of certainty which warrants such deviations from the tradition, but we could wish that the editor had not chosen to introduce a change which is so far from being proved. But this defect, if defect it is, is no serious blemish to the book and is mentioned chiefly to show what Mr. England's attitude is toward the text of the play. Disagreement with him becomes more pronounced in some other portions of the drama which are rejected. The 'interpolator' has become a very definite personality and it remains to find traces of his work in other parts of the play. Of course it is hopeless to expect that any two scholars will agree in matters of this kind. The evidence in the nature of the case cannot be convincing, and for an editor to print in small type all the passages which he holds to be spurious may be interesting—and Mr. England has made it this—but it hardly advances greatly the solution of the difficult problems which the text of I. A. offers to the student. Let us take as an example the passages in which the child Orestes is mentioned. The editor (crit. note vv. 462-67) believes with Wecklein that the baby is a "supposititious one" which was possibly introduced by "some enterprising theatrical manager." This of course involves the rejection of a good deal: vs. 418 goes, but this is in itself a bad line, and occurs in a passage which many scholars have agreed to reject; vv. 620 ff., 1119, 1241 ff., 1450 ff. follow suit, and in vs. 1165 *τόνδε* is altered to *τῶνδε* in order to avoid a reference to Orestes. We must then suppose that the 'stage manager' or his helpmate the 'interpolator,' after the baby had once been introduced, added these various references to him in different parts of the play, a hypothesis which at any rate in the case of vv. 1241 ff. and 1450 ff. does not seem very reasonable. That Euripides appreciated the pathetic touch which the infant Orestes might add to the tale of his sister's woes is well shown by I. T., vv. 230-35, 373 and 834-35. Such allusions in another play *might* suggest the introduction of the child to the 'stage manager,' but if such possibilities are to be seriously considered, where is the end? The passage which contains vv. 620 ff. (vv. 607-40) Mr. England rejects on various grounds, and other scholars too have rejected large portions of it; but, as Weil says, "*Ces critiques font beaucoup d'honneur à l'interpolateur.*" There are difficulties, of course, in these lines, and Mr. England makes the most of them, but the student who seeks to follow the development of 'realism' in Euripides will not wish to give up their essential genuineness without a struggle. The whole scene is conceived with singular simplicity, and a line like *τέκνον, καθέσθεις πωλικῷ θαμείς ὄχῳ*; (vs. 623) has been so totally abandoned by the *severae Musæ tragoediae* that its authorship is a matter of considerable interest. There is in it the same spirit of naturalism

which invests the words of Iphigeneia, I. T., vv. 372-77, with a singular charm. That the literary quality evinced by these verses is Euripidean *κατ' ἐξοχὴν* will hardly be denied, and a systematic study of its manifestation and growth in the poet's works, if indeed a growth, as I suspect, can be traced, is a worthy labor for the lover of Euripides. Cf. I. A., vv. 1223-30. Again, to take at random a second example, is it not possible that the passage vv. 1264-68, which the editor holds to be spurious, suggested the words of Iphigeneia vv. 1380-82, in spite of some difficulties which appear in these latter lines? Is it not more likely that the poet should have represented the father's words as suggesting ἀρπαγαὶ Ἑλληνικαὶ to the daughter, that she might strengthen her reasons for submitting to the sacrifice, than that an interpolator should have added these doubted lines to Agamemnon's speech? The suggestion of the father's words, as Weil has intimated (cf. note ad loc.), is one thing which makes the change in the daughter natural and thus tends to disprove Aristotle's famous charge that her character is a παράδειγμα τοῦ ἀνωμάλου.

It would not be difficult to take issue with Mr. England on some minor points of his textual critique. The tendency which grows out of an attitude of strong suspicion toward the text as a whole often causes what seems a somewhat undue precipitancy in condemning single expressions as impossible. And yet his objections to readings are always instructive and his knowledge of Euripides so great that one hesitates before venturing to differ decidedly from him.

The exegetical notes of the edition are of a character to make us wish there were more of them. They are overshadowed by the critical notes and now and then (a very difficult thing to avoid) invaded by them, but their general sanity of tone in literary criticism is admirable and precisely, one might add, what was to be expected from the editor of the *Iphigenia Taurica* in the Macmillan Series. In this connection attention may well be called to Mr. England's excellent remarks in his introduction under the headings 'Dramaturgy,' 'Minor Scenes' and 'Characters.' The simplicity and directness of the discussion of these topics is eminently satisfactory, and the sympathetic treatment of the character of Iphigeneia will appeal strongly to admirers of this most delightful creation of Euripides. Aristotle's view that her character is a violation of the canon of τὸ ὁμαλὸν does not meet with the editor's approval any more than it did with that of Schiller, who greatly admired "diese Mischung von Schwäche und Stärke, von Zaghaftigkeit und Heroismus," and called it "ein wahres und reizendes Gemälde der Natur." With regard to the character of Menelaus, the view is advanced that he is "cool and crafty," and that the poet intended "his renunciation of his claims at vv. 471 ff. to be only a simulated one." This seems perhaps somewhat over-subtle, and there is a loss of dramatic effect involved in it. If we conceive the first brutality of Menelaus to have arisen from a thoughtless and hasty eagerness in the pursuit of his main object and to have given way when he realized the misery of his brother's position, we have a really dramatic situation. On the other hand, Menelaus as a crafty villain has no *raison d'être* in the play. Both Agamemnon and the chorus accept the change in him as an honest one. So far as they are concerned, deception has no point, for they are not undeceived subsequently, and the dramatic effect of Menelaus's act under this interpretation is lost. In



other words, Mr. England's conception of Menelaus would make him out a *παράδειγμα πονηρίας ἡθους μὴ ἀναγκαῖον*—to use Aristotle's remark with reference to the Menelaus of the Orestes.

A few words about the illustrations in art of the sacrifice of Iphigeneia would have been welcome. Such illustrations are now so much more accessible than they used to be that it is convenient to have references at hand. The Achilles and Ajax throwing dice, by Execias (Baumeister, fig. 744), with its suggestion of Epic influence in art, is, by the way, vividly brought to mind in the picture Euripides gives us of the heroes in camp, vv. 192 ff.

The misprints which have been noted are unimportant and scarcely worth mentioning: vs. 403, exeget. note, 'suggested' appears with one *g*; vs. 1380, *εἰν* should be *εἶν* and is so printed in the exegetical note; vs. 1536, crit. note, the reference should be to G. M. T. 369, not 269, since with the older punctuation the clause *μή . . . ἦκει* stands directly after a verb of fearing.

In spite of disagreement with Mr. England in regard to some parts of his work, it would be unjust not to emphasize its high character as a whole. Students of Euripides have strong reason to be grateful to him.

J. R. WHEELER.

Zur Geschichte und Kritik des Mahābhārata, von Dr. ADOLF HOLTZMANN.  
Kiel, 1892.

This is the first of three volumes dealing with the great Indian epic. The second and third volumes are to treat of the divisions of the poem and of the relation of the epic to other Sanskrit literature, while the present introductory chapters reiterate, for the most part, themes long since discussed by the author in previous essays.<sup>1</sup>

The first four chapters almost invite us to enter into a polemic, as our own views are here combated. But in this place a mere outline of opposing opinions in regard to the important subject debated—the origin of the epic—must suffice. Holtzmann inherits from his uncle and upholds with vigor the view that the ultimate teaching of the epic is at variance with its first design, that the heroes of the original have become the villains of the present version, and that, in short, the story of to-day is quite topsy-turvy. Against this interpretation we argued at length in an essay recently published (J. Am. Or. Soc., vol. XIII, 1889), holding that the epic has always had essentially the same plan and characters. Holtzmann here defends his peculiar theory anew, but with less tenacity than of old: "jedenfalls aber beweisen die Ausführungen Hopkins dass die Hypothese von der tendentiösen Umarbeitung des Gedichtes denn doch nicht so allgemein durchgedrungen ist als ich 1881 annehmen zu dürfen glaubte" (p. 13). In one point only we object to the author's very fair presentation of the difference in our views. Holtzmann combats our interpretation of the artificial knightly *morale* (as being due to priestly interference with the original views of the fierce war-dogs whose characters are depicted in the epic), and concludes with this clincher: "Ich glaube die ritterliche

<sup>1</sup> Ueber das alte Indische Epos und Ueber das Mahābhārata (Beigabe zum Programm des Grossherzoglichen Pro- und Realgymnasiums, Durlach, 1880-81; and in the Literarische Beilage der Karlsruher Zeitung, 1881, Nos. 9-11). Compare also Arjuna, 1879.

Denkweise müssen wir . . . in der ritterlichen Poesie suchen" (p. 88). This assumes the very premiss we denied. Where is the *ritterliche Poesie*? Hidden, forever lost, in the redaction of priests. If Holtzmann can prove that the present epic is *ritterliche Poesie* he makes his point. But this is just what cannot be proved. "I doubt," adds H. (loc. cit.), "whether 'chivalrous sentiment' can be claimed for Indian Brahmins"—yet of these Brahmins he says himself (p. 195) that they 'for centuries upheld in the people ethical earnestness, justness and truth to such a degree as to astonish in their time the Greeks and later the Chinese.' Very good. And one of the means employed to attain their end was to manufacture for the knights the kind of epigrammatic chivalrous sentiment taught alike in law-book and epic. We notice only one new touch in Holtzmann's argumentation in this volume, and that is the employment of analogy as argument, a dangerous weapon. To show that an epic may well be written to glorify the worsted party, he cites the Aeneid. We had imagined that Vergil wrote to praise a conqueror. To find analogy with the Indian epic Aeneas should have fought for and lost Italy as well as Troy!

With the fifth chapter begins quite a new division, and some 'old traits' in the epic are discussed—the position of women, family-right, eating of flesh, and other rather trite subjects. What is said of the gods (p. 36 ff.) is valuable if not very fresh to Holtzmann's readers. The contention in the following that there was a primitive *ur-epos* among the Aryans is neither to be admitted nor rebutted. Historical investigation and amusing speculation comprise all philological work. The question as to the characteristics of a yet undiscovered poetry and that in regard to the origin of prehistoric epics belong in the latter category.

The old discussion in regard to Buddhism in the epic is renewed with the old arguments. Holtzmann believes that the virtues of Duryodhana (one of the villains of the epic) are those of Aśoka, and hence Brahmanism turned this unfortunate into a wretch, merely to put down Buddhism the more. But finally, after all his arguments, Holtzmann admits that there are no Buddhist traces in the older part of the poem (p. 115). We abide by Muir: there is no indisputable reference to Buddhism in the epic.

We agree better with our writer when he says, in regard to the poem's authorship: "Vyāsa (reputed author of the epic) is the mark of a whole epoch . . . that in which the collected old literature was reviewed and the stamp of Brahmanism laid upon it" (p. 154).

As to the metres of the work (a debatable theme), a paragraph is inserted with three *perhaps* to the page (163): 'perhaps the choriambic verse is the older . . . perhaps the epic of the first period knew only choriambic and prose . . . perhaps it was the poet of the first, Buddhist, Mahābhārata [*perhaps* there was such a poet!] who consummated the change' (to *śloka* verse).

The author's views in regard to the origin of the poem and the 'periods' of making it are presented in as able a manner as they perhaps could be presented, yet we repeat with conviction our author's own words of a decade back: "das Studium des Mahābhārata ist noch in seiner Kindheit." We take no pleasure in theories of redactions till we have more of special investigation and a properly edited text. The 'four periods' of our author are to our mind chimerical, nor the termini at present worth discussing. But in settling the

beginning of a fourth period as late as 900-1100 A. D. (p. 194), we are certain that Holtzmann is absolutely wrong. Substantially as it now stands the Mahābhārata was completed at least half a millennium before this date.

The next volumes of this work will, we expect, be of more value to specialists and to the general reader alike, than this, which mainly repeats an old story (but *nota bene* the author's own) and treats, in our opinion, of too much in too little. What follows will doubtless be fresher and more important, and—may we hope?—better arranged.

EDWARD WASHBURN HOPKINS.

Syntaxis Aristophaneae capita selecta scripsit SERGIUS SOBOLEWSKI. Mosquæ, 1891.

Professor Sobolewski, whose treatise on the Aristophanic use of the prepositions was favorably noticed in a previous volume of the Journal (XI 371), has taken up another province of Aristophanic syntax, and has made us his debtors by a treatise on the conditional, temporal and relative sentences in Aristophanes. In the first chapter he discusses the tenses of the verb and attacks the ordinary statement that the present subjunctive in the protases of the sentences under consideration denotes contemporaneous, the aor. subj. prior action. With this statement S. is dissatisfied, and naturally dissatisfied. It will not work with positive temporal sentences of limit such as *ἕως ἄν* 'until,' and often fails with the others. The truth is that durative on the one hand and complexive or ingressive on the other are the only universals, and special phases of contemporaneousness and priority are mere inferences. It is strange that at this time of day the doctrine should need the emphasis that S. has given it, but it seems that he is not simply beating the air but cudgelling refractory grammarians. Some of his examples, however, under this head are not well chosen. So Vesp. 808: *ἀμῖς—ἣν οὐρητιάσης—παρὰ σοὶ κρεμήσεται* 'The vessel will hang by you (ready to use) in case,' etc., is not a formulated conditional sentence and the apodosis is involved. In the same place (p. 3) he cites *πρὶν* as used with the subj. after an affirmative sentence, but in Eccl. 770: *φυλάξομαι πρὶν ἄν ἰδῶ*, we must supply *καταθεῖναι* from the context and *φυλάξομαι καταθεῖναι* = *οὐ καταθήσω*, as he himself notes further on (p. 139). Nor can it be admitted that it is an optional matter whether one says *Χέοψ πεντήκοντα ἔτη ἐβασίλευσε* or *Χ. π. ἐ. ἐβασίλευε* (p. 7). The latter form can be used only in special circumstances of interruption. Otherwise definite numbers require the aorist. See my Pindar, P. 4, 25. Under the head of conditional sentences (p. 13) S. discusses the forms *ἔάν* and *ἣν*, although the matter had already been taken up by Petri. *ἔάν*, it seems, occurs 69 times, against *ἣν* 268 times (26 : 100). The fluctuation is great, and there is no principle discernible. It is true that in the two oldest of the plays, Ach. and Eq., *ἔάν* : *ἣν* :: 5 : 6 or 83 : 100 and 11 : 14 or 78 : 100 respectively, while the proportion is lowest in the Eccl., *ἔάν* : *ἣν* :: 2 : 46 or 4 : 100; but there is no satisfactory evidence of a diminution according to juniority. In the N. *ἔάν* tumbles to 9 from the 78 of the Eq. But no statement is given as to the distribution between dialogue and chorus, and some of the figures are too small to warrant inferences. Noteworthy is the large number of the whole class of anticipatory conditions, 403. Of the future conditions (307), present and aorist are exactly

even in the protasis (152 each), three protases having both present and aorist. Of general conditions there are 76 (40 pr., 36 aor.). Of concessive sentences 16 look forward to the future (11 pr., 5 aor.), 4 are general (pr. 3, aor. 1). According to S.'s count there are 79 conditions with *ei* and the fut. ind., thus giving a slightly larger percentage than my rough count yielded in 1876. *ei* with subj. is rare and doubtful, and after a critical examination he rejects all the seven examples of this construction that occur in trimeter, viz. Eq. 698, 700 (*bis*), Pax 450, Lys. 580, 581, frg. 201. Eq. 805 is anapaestic, and here S. is inclined to leave *ei* with the subj.

As to the sharp distinction between generic and particular, first formulated by Bäumlein and made the head of the corner by Goodwin, S. does not deny its practical value from our point of view, but contends, at the same time, that the Greeks themselves were not distinctly conscious of it. To them generic and particular were alike futures.<sup>1</sup>

To the doctrine that *ἐάν* with the subj. is a greater favorite than *ei* with the future ind. on account of its greater temporal exactness, S. demurs, and notes the change of view that has prevailed of recent years as to the age of the future indic. The phenomenon on which I insisted in my first paper on the subject<sup>2</sup> (Trans. of the Am. Philol. Assoc., 1876, p. 9), that in temporal sentences, in which greater exactness is naturally expected, the subjunctive is practically the only construction, this phenomenon is admitted (*in temporalibus* [fut. ind.] *fere non usurpatur*) but not explained. According to S., who follows Gerth, the subj. is the older form, and wherever the fut. ind. has penetrated, as in the conditional and relative sentences, it has retained its original modal force, which he despatches by a simple = *μέλλω* c. inf. I am not dissatisfied with this aspect of the problem, only I must insist on the importance of the absence of this bifurcation in the temporal sentence. The retention of the original subjunctive in the temporal sentence, to the exclusion of the future, is assuredly significant, even if the significance be limited to the kind of time, and the notions of contemporaneousness and priority be left out.<sup>3</sup>

<sup>1</sup>"For this form of the condition we want a word that will harmonize present and future. Anticipation is not expectation, though it is loosely used for expectation and may be stretched to cover it. Anticipation treats the future as if it were present."—Transactions A. P. A., 1876, p. 7.

<sup>2</sup>"The reason [of the preference of *ἐάν* with subj. to *ei* with fut. ind.] seems to be, to a considerable extent, the greater temporal exactness, the same greater temporal exactness which has wholly displaced the future indicative with the temporal particles, the same greater temporal exactness which has given so wide a sweep to the optative with *ἄν* as a sharper form of the future." A similar notion was advanced by Middendorf the same year and combated by Gerth, Burs. Jahresb. 1876, III 261.

<sup>3</sup>In my reply to Professor Clapp's criticism I have said (J. H. U. Circular No. 99, June, 1892, p. 104): "I should [now] explain the absence of the future indicative from the temporal sentence as exclusion rather than banishment. I should not consider *ὅρα* with the present and *ὅρα* with the aorist as a bifurcation of *ὅρε* with the future indicative, but rather as the earlier forms, in the face of which *ὅρε* with the future indicative could not find a lodgment." Gerth says: "Während der Conjunctiv durch die verhältnissmässig junge Futurbildung aus den Hauptsätzen verdrängt wurde, war er für das Sprachgefühl mit den Nebensätzen (finalen, hypothetischen, temporalen) so innig verbunden, dass diese Consecutio Modorum durch das Futurum nicht durchbrochen werden konnte. Die Ausnahmefälle, wie das oben erwähnte *ei* c. Ind. Fut., sind so eigenthümlich geartet, dass sie nur geeignet sind, jene Auffassung zu bestätigen."



In the detailed discussion of the subj. conditional sentences many interesting points come up, but it is impossible to follow the treatment point by point. Interesting is the steadiness of the potential condition,<sup>1</sup> *ei* w. opt. followed by opt. with *ἄν*, to which Ar. offers only three exceptions out of the fifty-nine. The predominance of the aor. opt. over the present is in marked contrast to the behavior of the subjunctive, and seems to follow the opt. in the wish, where attainment is naturally more common than process.

"The formula of the unreal condition," I said long ago, "is in my judgment too narrow, and the opposition should be represented as opposition to continuance, attainment and completion, and not to past and present simply" (Trans. A. P. A., l. c., p. 8). To say that the imperfect is regularly opposed to the present and the aorist to the past, and to relegate the other phenomena to a remark, is, to put it mildly, an unscientific proceeding that, like most unscientific proceedings, is sure to bring more trouble than it saves. In 33 unreal conditions into which the imperfect ind. enters, either in apodosis or protasis or both, no less than ten, according to Professor Sobolewski's count, denote opposition to the past. Rarer are the examples in which the aor. with *ἄν* is opposed to complexive action in the present, and yet in a number of passages reference to the past would be exceedingly unnatural, not to say impossible; and Professor Sobolewski goes so far as to make the aor. with *ἄν* an unreal of the future. Strictly speaking, there can be no unreal of the future, for the true future cannot be bound, and whatever is settled must be considered past. "If he had lived until next Christmas, he would have been twenty years old" is not an unreal of the future. The proposition has no future. But as the Greeks use the aor. in anticipation of the future, there is some justification for taking this view, especially when one considers how slight the bounds are that divide the aoristic present from the future. But of the passages which have been adduced for this exceptional use of the aor. ind. and *ἄν*, not a few are uncertain.

As to the significance of *ei* w. fut. ind.<sup>2</sup> Professor Sobolewski accepts my view as a whole, but calls attention to the fact that most of the minatory *ei*'s w. fut. ind. are found in the second person, while *ἐάν* predominates in the third. This only means that a threat is more natural and more effective when the person threatened is present. The milder *ἐάν* can, of course, always be used in consonance with Greek moderation, but I have elsewhere called attention to the fact that in the examples cited by Professor Sobolewski (p. 104) for an equivalency between *ἐάν* with the subj. and *ei* with fut. ind., the metre may have decided in favor of the milder forms.<sup>3</sup> One little correction may be

<sup>1</sup> "It [i. e. the ideal condition] is one of the commonest and steadiest forms, equivalents being less freely employed for the optative with *ἄν*."—Justin Martyr, Apol. I 3, 5. See also A. J. P. III 444.

<sup>2</sup> In a Jena dissertation of the year 1890 (Commentationes Jenenses, IV 266) Gentsch discusses the difference between *ei* w. fut. ind. and *ἐάν* with subj. It is not worth while to quote the so-called conclusion which he reaches, especially in view of the fact that every example of the 64 *ei*'s with fut. ind. which he cites from Lysias falls under the categories that I have so often repeated.

<sup>3</sup> Johns Hopkins U. C., l. c., p. 103. The passages cited are not all minatory, and six of the seven are kept in place by the metre. N. 933: *ἢν ἐπιβάλλης*. Th. 223: *ἢν μὴ σιωπῆς*. E. 962: *ἐάν τούτῳ πιθῇ*. Ec. 468: *ἢν—μὴ δυνάμεθα* (not minatory). R. 339: *ἢν—λάβῃς* (not minatory). N. 1009: *ἢν ταῦτα ποιῇς* (not minatory). He might have cited 1015: *ἢν δ' ἄπερ οἱ νῦν ἐπιτηδεύῃς*, where both sense and metre would have allowed *εἰ—ἐπιτηδεύσεις*. The remaining example—Ec. 247: *ἢν—κατεργάσῃ*—is not minatory.

made here. Professor Sobolewski is mistaken when he says that *Ar.* does not use *ei* with fut. and *ēv* with subj. in contrasted passages, for one of my most cogent illustrations (l. c., 11) was taken from the *Nubes* 586, 591.

But enough of detail criticism. No student of Greek syntax, no student of Aristophanes, can read Professor Sobolewski's work without interest and profit. It is no mere collection of dry statistics, but a series of critical studies, which are suggestive and instructive even where they provoke dissent, as they must do here and there. Even in going over ground that has been carefully worked over, Professor Sobolewski has been able to make useful corrections. Both Prause and Sturm assign only 50 *πρὶν*'s with inf. to Aristophanes, Sobolewski (p. 155) counts 57.

B. L. GILDERSLEEVE.

## REPORTS.

NEUE JAHRBÜCHER FÜR PHILOLOGIE UND PAEDAGOGIK, 1891, Hest 1-6.<sup>1</sup>

### Fascicle 1.

1. Pp. 1-6. Fr. Blass discusses a new epigram from Crete, published by Halbherr (in Mus. Ital. III 559 ff.). The epigram is from a temple of the mother of the gods and contains instructions for the worshippers. New dialect forms: *à propos* of the form *εὐγλώθιοι* (for which he would read *εὐγλώθοι*), we have a discussion of Cretic  $\vartheta$  and  $\vartheta\vartheta$ .

2. Pp. 6-8. E. Kurtz gives critical and exegetical observations on nine proverbial phrases in Michael Apostolios.

3. Pp. 9-52. H. Blümner treats of the metaphor in Herodotus, as a preliminary study to a general treatment of the metaphor in Greek. [Cf. H. Blümner, Studien zur Geschichte der Metapher im Griechischen. Erstes Heft: Über Gleichniss und Metapher in der attischen Komödie. Leipzig, 1891.] Classification of metaphors of Herod., according to categories of a general and special character. As result of the investigation it appears that Herod., particularly in the speeches, made use of poetical metaphors, especially Homeric, somewhat more extensively than later prose-writers, and very much more freely than Thucydides.

4. Pp. 53-65. F. Rühl, by the rediscovery of a MS of Courier (cod. Vat. Graecus 989), is enabled to establish for the first time a reliable MS foundation for the text of the Hipparchicus of Xen. (The MS contains also the Cynegeticus and the *περὶ ἵππων*.) V(aticanus) forms a class by itself as against the other MSS. In estimating the value of the readings of the common MSS, in each instance those deserve preference which agree with V. Between these two classes no certain criterion seems ascertainable, and hence an eclectic use of their readings must be made.

5. Pp. 65-66. Adolf Faust explains *avis* in Julius Obsequens 27 [86] *Romae bubo et alia avis ignota visa* (134 B. C.) as meaning 'a star,' comparing Ennius ap. Cic. de Div. I 107, and identifies the phenomenon with the report of Chinese astronomical sources of the appearance of a new star in the year 134 B. C.

6. Pp. 67-80. L. Mendelssohn, *Analecta Tulliana*. Critical discussion of 28 places in the first 8 books of Cic. ad Fam.

### Fascicle 2.

7. Pp. 81-102. Otto Rossbach (Kiel), under the title 'Epica,' makes critical and exegetical observations on fragments of the cyclic poets, passages of the Homeric hymns, etc.

<sup>1</sup> See A. J. P. XIII, 111.

8. Pp. 102-106. O. Crusius shows that the change of the Homeric *θεῶν ἐν γούνασι κεῖται* into *θεῶν ἐν γ' ὀνυασι κεῖται* proposed by F. Weck (cf. *Am. Jour. of Phil.* XIII, p. 115) is untenable. The phrase belongs to the proverbial sayings in Homer, and is supported by the *ἐν πέντε κριτῶν γούνασι* of Epicharmus (cf. Zenobius 264, p. 72, and the interpretation there given). The form *ὀνυασι* cannot be attested or justified, *γ'* gives no meaning, while the meaning given to the whole phrase by Weck does not suit any of the places in Homer.

9. Pp. 107-114. H. von Kleist examines the exceptions found in Thucydides to the rule that the partitive genitive is not found in attributive position, and reaches the conclusion that all of the supposed exceptions admit of explanation as attributive. The examples in Herodotus cannot thus be explained away, but they are all genitives of personal pronouns.

10. Pp. 114-119. E. Weissenborn calls into question Zeller's (*Phil. der Gr.* II<sup>2</sup>, p. 74) use of *Xen. Mem.* III 11 ff., to prove that the motive of Socrates' activity was not ethical but only 'das Interesse des Wissens.' A careful examination of the argument of this passage reveals that §13 and §14 are the only ones which support Zeller's view, and these are, both in language and in thought, inconsistent with the preceding, and not necessary to the continuity of the argument. He therefore considers them interpolated.

11. P. 119. E. Dittich transposes vss. 1446-50 of Lycophron's *Alexandra*, placing them after 1434. He also (12. P. 120) gives a conjectural restoration of a corrupt fragment (3 Stoll) of Antimachus.

13. Pp. 121-30. O. E. Schmid reviews the question of Cicero's conduct at the breaking out of the civil war, and shows that the charges of unfaithful performance of the duty assigned him by the senate depend upon incorrect and prejudiced interpretation of the letters referring to these events. That Cicero, while cherishing perhaps a warmer personal feeling for Pompey, was throughout the whole period a consistent advocate of reconciliation between the two leaders, preferring the *duumvirate* which had already existed to the aristocratic tyrannis of Pompey on the one hand, or to the military dictatorship of Caesar on the other. This policy of compromise was, under the circumstances, thoroughly reasonable.

14. Pp. 130-32. E. Körner places the emancipation of Cicero's slave Tiro in the year 53 B. C. (April). The question hinges on the date of *ad Fam.* XVI 16 (Q. M. Fratri).

15. Pp. 133-36. M. Kiderlin, on the seventh book of Quintilian. Conjectures and critical observations on 9 passages.

16. Pp. 137-38. F. Schröder, on Catullus 116, and (17) on Tacitus, *Annals* II 48.

18. Pp. 139-44. H. Probst. Conjectures and critical observations on 21 passages of the *Histories* of Tacitus.

19. P. 144. J. H. Schmalz shows that not only in legal language but even in Cicero *multi* = *complures*, citing *ad Fam.* II 4, 1, where the total number comprised in *multa* is three.



## Fascicle 3.

20. Pp. 145-59. H. Welzhofer, on the history of the Persian wars. I. A conspicuous example of the early exaggeration of tradition and historical accounts of the wars is the statement of Herodotus, which has since prevailed, that the expedition of Mardonius was directed against Greece. The true object of the expedition was the suppression of the Ionian revolt, and after that the subjugation of the regions of Thrace and Macedonia. The loss of the fleet off Mt. Athos was only an incident of the expedition and greatly exaggerated, as his return to Asia with his army indicates that the object of the campaign had been attained.—II. Of similar character is the report of the great preparations of Darius and Xerxes for the expedition against Athens and Greece. The fierce hatred of the Greeks by the Persians which Hdt. reports is very doubtful, and the expedition seems to have been urged by Mardonius for the sake of acquiring new territory rather than to wreak vengeance on Athens. The canal across the peninsula of Athos was for trading purposes.

21. Pp. 159-64. H. Mayer. Description and collation of an unimportant Engl. MS of Thucydides, now in Berlin (MS Ham. 634 folio sacc. XVI). Belongs to class III and shows closest relationship with Gr(aevianus).

22. P. 164. R. Peppmüller in Il. § 48 conjectures γαστρί for δαίρι.

23. Pp. 165-67. K. Tümpel shows that the Τελχῖνες were an Arcadian people, not Rhodian αὐτόχθονες, as has been maintained. Their connection with Rhodes is due to early Doric migrations.

24. Pp. 167-68. R. Meister maintains that Ναόλοχον in Le Bas-Waddington, III 186 = CIG 2907 is not the designation of an otherwise unknown hero, but the name of the harbor of Priene, in the vicinity of which the pedestal bearing the inscription was found. Cf. Plin., Hist. Nat. V 29, 113.

25. Pp. 169-76. Ch. Cron, in Plato's Euthyphron 15 E, defends καί before τῆς πρὸς κτλ. and δτι at the end.

26. P. 176. K. J. Liebhold, in Herodotus III 19, reads <συν>εστρατεύον το.

27. Pp. 177-84. K. H. Keck reviews Demosthenes Rede vom Kranze für den Schulgebrauch erklärt von Fr. Blass. Leipzig, 1890. The commentary is a model of clearness and thoroughness. Exception is taken to the editor's application of his well-known principles of prose rhythm and avoidance of hiatus to the formation of the text. The review contains an interesting communication from Prof. Blass to the reviewer on these two points. An original feature of the edition is the employment of commas to indicate the rhythmical κῶλα. Critical discussion of 22 passages.

28. Pp. 185-92. J. Sommerbrodt. Critical discussion of 10 places in the 'Ἀλιεύς of Lucian. Polemic against E. Schwartz. P. 188 S. expresses his conviction that for the restoration of the text of Lucian more is to be hoped for from conjectural emendation than from hitherto unused MSS.

29. P. 192. M. Cl. Gertz proposes 'Αχερδούσιος in Arist. 'Αθην. πολ. 38, p. 99.

30. Pp. 193-97. M. C. P. Schmidt, Kleine Beobachtungen zum lat. Sprachgebrauch. Continuation. 11. vitare ne. 12. defendo with acc. and inf., and

with *ut* (*ne*). 13. *addere, adicere, adiungere* used as *verba dicendi*. 14. *servare* and *observare* followed by *ut* (*ne*). 15. *Usque eo ut* not only in Terence (Schmalz), but also in Cicero and later writers. 16. *inquam* with *dat*.

31. P. 198. P. Loewe. Critical discussion of Ovid, Met. V 546.

32. Pp. 199-208. J. Lange. Critical treatment of 13 passages of Caes. B. G. F. Weck, p. 209, B. G. VI 10, 5.

33. Pp. 209-14. K. Hachtmann discusses the passage of Tacitus' *Germania* (2 ad fin.) on the origin of the name *Germani*. He defends J. Grimm's conj. *a victo*, MSS *a victore*.

34. Pp. 215-24. J. H. Schmalz reviews Rom's *Juristen nach ihrer Sprache* dargestellt von W. Kolb. Leipzig, 1890. The book is a worthy contribution to the subject of historical syntax, though not without errors and statements which need to be more sharply defined. Further discussion of points raised by Kolb.

#### Fascicle 4.

35. Pp. 225-59. S. Brandt, under the title 'Lactantius and Lucretius,' shows that Lactantius made occasional use of Lucretius' language to lend color and vivacity to his own style, and that he sometimes refers to expressions of his with approbation and praise. But in the majority of cases he takes issue sharply with the views of *Lucr.*, who is for him a name synonymous with Epicureanism. This hostility is quite as much due to Lactantius' earlier devotion to Stoicism as to the fact that he is a Christian. His works, therefore, form a sort of Anti-Lucretius, in which his opponent's views are ridiculed and criticised, for the most part unjustly, sophistically and without a clear comprehension of their meaning. In the second part of the article Brandt points out that Lactantius would certainly have made use of the report of Lucretius' insanity, if it had been known to him, to urge the absurdity of the Epicurean philosophy. He concludes, therefore, not that the story is an invention and addition of Jerome, but that Suet. *de vir. ill.*, Jerome's source, was not known to Arnobius or Lactantius, and hence not known in Africa in general, while Suet. here must have followed an isolated tradition, possibly based on *Lucr.* III 826. The conclusion of the very interesting article is an excursus on *Lact. de opif. dei* 8, 9 ff.

(29). Pp. 259-62. F. Poland and Fr. Hultsch. Critical discussion of passages of the *'Αθην. πολ.*

36. Pp. 262-64. Fr. Hultsch discusses the pre-Solonian system of weights and measures of Pheidon, in the light of *Arist. 'Αθην. πολ.*, ch. 10. He shows that in this system dry and liquid measure was  $\frac{1}{2}$  smaller than the Attic system established by Solon. The Pheidonian system thus appears identical with the Babylonian-Persian system, which in turn is related to the old-Egyptian.

37. Pp. 264-66. F. Polle criticises the names given to cond. sentences in the Lat. grammars, and suggests that the condition (1) *si habeo, do* (objectiv und zurückhaltend) be called 'die andeutungslose' (Annahme); (2) *si habebo*,

*dabo* (objectiv und andeutend) 'die abwartende'; (3) *si habeam, dem* (subjectiv und zurückhaltend) 'die willkürliche'; (4) *si haberem, darem* (subjectiv und andeutend) 'die ablehnende.'

38. Pp. 267-78. F. Knoke, after defending the result of his investigation on the meaning of *plures* in Tacitus against the criticism of E. Wolff, goes on to an investigation of its meaning in Q. Curtius Rufus, and reaches the same result as in Tacitus, viz. that *plures* is never = *complures*, but is always used in a comparative sense.

39. Pp. 278-80. A. Sonny accounts for the fact that Arrian, Curtius and Justinus each give the name of but one place (Rhagae, Thara and Tabae respectively) on the route of Alexander in his pursuit of Darius by the assumption that Trogus (Curtius) either read carelessly TAPAI for PATAI or found the form so corrupted, while TABAE for TARAE in Justinus is to be charged to the copyist. This evidence of the independence of the three sources therefore vanishes.

40. P. 280. F. Polle, in Cic. Cat. III 5, reads *bipertito* <lat> *uerunt*.

41. Pp. 281-86. R. Menge reviews Schliemann's Bericht über die Ausgrabungen in Troja im Jahre 1890 (Leipzig, 1891), emphasizing the points which refute Böttcher's theory that Hissarlik was merely a necropolis, and adding some arguments which his own observations during the excavations had suggested.

42. Pp. 286-87. P. Seliger. Critical treatment of Plato, Phaed. 246 B-E, and (43. P. 288) of Arist., Nich. Eth. 1094 A 1.

#### Fascicle 5.

44. Pp. 289-321. G. F. Unger gives the first two parts of a paper on the credibility of the *fasti capitolini*. The investigation aims to prove that the *fast. cap.* are among the most trustworthy monuments of Roman antiquity, and is directed chiefly against the statement of K. Cichorius (de fast. cons. ant., Lips. 1886) that the names of fathers and grandfathers, as well as all of the cognomina from the 3d and 4th cent. a. u. c. contained in these *fasti* are a later forgery for the sake of uniformity. Unger seeks to prove that Cichorius' assumption that *cognomina* were not written before the 5th cent. is not true, but that while in use and in literature they were not common in early Rome, they were entered upon the list of magistrates, just as they were entered in the census. To prove this point all the cognomina before 400 a. u. c. are examined. The second part of the article is a study of the consular *fasti* of Idacius, their source and relation to other authorities. To be continued (Jahrbücher, 1891, p. 625 ff.).

45. Pp. 322-35. H. Stadtmüller. Critical discussion of 16 epigrams of the Anthol. Palatina. Continuation.

46. Pp. 335-36. Fr. Blass writes from Athens the results of a personal examination of the votive inscription of Timandre from Naxos (Roehl, IGA. 407). The form of ξ is merely a square followed by pleonastic σ. At the end ν<ῡν> is to be read.

(6). Pp. 337-52. L. Mendelssohn, *Analecta Tulliana*. Continuation. Critical discussion of passages from the letters of Caelius and the remaining books ad Fam.

47. P. 352. J. H. Schmalz has a note on the Latin equivalents of the lacking present part. of *esse*. Additional examples of *constitutus* and *positus* = *lov*.

48. Pp. 353-67. A. Teuber, *Zur Kritik der Terentiuscholien des Donatus*. Discussion of certain classes of corruptions, as well as treatment of single passages.

49. Pp. 367-68. O. Höfer, in an inscription given by M. Clerc (*Bull. de corr. hellén.* X, p. 291), reads  $\theta\epsilon\omega\nu <\pi>ανομφαίων$ ; *ibid.* XI, p. 65,  $\piανθ\epsilon\omega\nu = \piανθ\epsilon\iota\omega\nu$ .

#### Fascicle 6.

50. Pp. 369-83. R. Peppmüller, on the incertae sedis fragmenta Homerica. Some are genuine Homeric vss. in rather free rendering, others go back to the Cyclic poets, while others owe their origin to neither of these sources.

51. P. 384. F. Polle, in *Virg.* VII 372, reads *materque* Mycenae.

52. Pp. 385-94. O. Crusius gives examples of the employment of full and abbreviated forms of names designating the same person. Such 'hypocoristic' abbreviation has hitherto been chiefly shown in the case of mythological personages. Crusius makes some additions to the latter class, but his paper is chiefly devoted to new examples of this usage in the case of names of real persons. The second part of the paper presents some similar peculiarities in the use of proper names.

53. Pp. 395-401. Ch. Cron, *Thucyd.* VII 86, 5. Exegetical. F. Polle (p. 401), *Thucyd.* I 93, 2 and I 69, 5. Critical.

54. Pp. 402-4. E. Wörner seeks to show that  $\tau\delta\ \lambda\epsilon\gamma\omicron\mu\epsilon\nu\omicron\nu$  is used by Plato frequently to introduce poetical citations, and illustrates his position by passages from the *Phaedo*.

(29). Pp. 405-15. K. Niemeyer discusses the text of several passages of the *'Αθην. πολ.* and criticises the views of F. Cauer and J. Schwarz concerning its authenticity.

55. Pp. 416-18. E. Hasse, in a paper on the fem. dual of the article and pronouns in Attic criticises Blass-Kühner for not recognizing the fem. forms, gives new examples and presents also additional ones of masc. forms of dual used of women.

56. Pp. 419-20. Fr. Hultsch. Critical discussion of *Polyb.* IV 18, 8.

57. Pp. 421-28. R. Oehler presents a topographical study of Saguntum in relation to Hannibal's siege. The author reaches the result that the city was built upon an eminence and could only have been stormed on one side (west), not on three, as Livy says; that the topographical features are such as to make a long siege probable; that famine was probably the chief cause of the city's



capitulation; that the description of Livy (or his source) is not based on a personal examination of the site.

58. Pp. 429-32. G. Götz prints the glosses from cod. Leid. Oct. 88 derived from the Scholiasta Gronovianus. They are partly verbatim excerpts, partly abbreviated and changed in minor points. They serve to supplement the Schol. Gron. to a considerable extent.

MADISON, WIS.

GEORGE L. HENDRICKSON.

HERMES, 1891.

I.

B. Niese, *Die aelteste Geschichte Messeniens*. The general impression left on the reader of this paper merely deepens the sense of vacuous and vapory legend produced by the account of Pausanias. Comparing this paper with Grote's account, we find substantial agreement, except that Niese is still more negative, e. g., in denying, somewhat bluntly, the Attic origin of the poet Tyrtaeus. Niese properly insists that the long period of helotage was unfavorable to the maintenance of a patriotic tradition, and emphasizes, as Grote has emphasized before him, the view that the restoration of Messenian autonomy by Epaminondas, 369 B. C., was the real starting-point for what, by a stretch of language, may be called a tradition. Like Grote, he also points out that the treatment of Isocrates in his *Archidamos* presents substantially the Spartan version, and that Strabo's account (VI, p. 251) is comparatively valuable because it was derived from Antiochos, a contemporary of Thucydides, and therefore free from the bias of the era of Epaminondas. Niese is inclined to place the beginning of the definitely established rule of Sparta over Messenia at about 600 B. C. (p. 31). The identification of Mount Eira he declares to be impossible.

Joh. Geffken, *Zwei Dramen des Lycophron*. An attempt to collect data giving an outline of the fable of the Elpenor and Nauplius of this Alexandrine poet.

U. Köhler, *Zur Geschichte des Amphilochischen Krieges*. A fragmentary inscription on the Acropolis at Athens deals with some decree concerning repairs of Athena Nike, a statue dedicated in commemoration of a victory over Ambrakians and Corcyreans. According to Köhler, the decree concerning the repair dates from 350-320; the *original* dedication, of course, must refer to the Amphilochian war, winter 426-25, Thucyd. III 105 (IV misprint in Hermes), which Köhler discusses in detail. He claims that Thuc. is biassed in favor of Demosthenes, as is shown by his endeavor to mitigate the bad impression left by that general's discomfiture in Aetolia, which view would of course imply that Thucydides penned the account which we have very soon after the events.

K. Wernick, *Die Polizeiwache auf der Burg von Athen*. Foucart edited an inscr. (*Bulletin de Correspondance hellenique*, XIV, p. 177; cf. Lolling, *Δελτιον*, 1889, p. 254) which contains a decree abolishing the privilege of asylum to runaway slaves and footpads, providing, at the same time, for the building of an inexpensive guard-house at the entrance to the Acropolis. The

inscr. seems to be of about 440 B. C. Wernick enters into an elaborate antiquarian discussion of the *modus operandi* of contracting for public buildings, the functions of the supervising architect, the *τοξόται* at Athens, etc.

A. Höck, Das Odrysenreich in Thrakien. In this study H. draws his materials from Herodotus, Thucydides, Xenophon, from coins, Aristoph. Acharn. 145 with the scholia, from Philip's letter to the Athenians in Demosth., from Polyaeus, Plutarch's Alcibiades, Corp. Ins. Att., Aristotle's Polit., Demosthenes contra Aristocratem, Nepos's Timotheus, Scholia on Aeschines, Isocrates De Permutatione, Strabo. The period discussed embraces 450-313 B. C.

Paul Kretschmer, Epigraphische Bemerkungen.

Bruno Keil, De Avium Aristophanis Folio Rescripto. Keil discovered (1886), in the Laurentian library at Florence, two pages of a palimpsest of Aristoph. Avv. 1393-1453 (prefixed to a MS volume of Aelius Aristides), which, however, afforded no new material for revising the text.

G. Wissowa, Der Tempel des Quirinus in Rom.

## II.

Vahlen, Varia (cf. Hermes, 1889, p. 473), prints a purely exegetical paper (a rarity in classical periodicals of the present day) on Cic. ad Attic. I 16: "Non enim umquam turpius in ludo talaris consessus fuit: maculosi senatores, nudi equites, tribuni non tam aerati quam, ut appellantur, *aerarii*," etc. Vahlen urges that commentators have generally failed to see the point of the sarcasm, which is the double meaning of *aerarii*, i. e. (p. 165) "pro nomine *aerarios* fuisse, h. e. dignos suo nomine praestitisse, cum aere accepto, sive ut ait ipse, nummulis acceptis corrumpantur." By way of analogy he quotes from Aristoph. Eqq. 409 sqq., commenting particularly on line 428:

ὅτι ἡ πύρρεϊς θ' ἡρπάζει καὶ κρέας  
ὁ πρωκτός εἶχεν,

the whole passage leading up to a *double entente* contained in this line.

H. Hollander, Zur Ueberlieferung der Homerischen Hymnen, maintains views previously expressed as to MSS, their values and classes (chiefly directed against Gemoll). Such readings as are strikingly divergent H. ascribes to the rhapsodes, as Ilgen did before him, H. says, p. 175.

E. Maass, Theocrits Dionysos aus einer Handschrift erläutert. Theocr. XXVI is a hymn to Dionysos. Compared with Eurip. Bacch. 680 sqq., Theocritus gives more details of the ceremonies of the cult of D. Further on Maass reprints an inscr. of an altar of Magnesia on the Maeander relating to the establishment of a special cult of Dionysos there, by the direction of Delphi, including the bringing of three "Maenads" descended from Ino, daughter of Kadmos, from Thebes to Magnesia. Maass then proceeds to discourse upon the etymology of the name of Dionysos, maintaining the *native* Greek character of name and cult, its origin being in Epirus.

v. Wilamowitz, Die sieben Thore Thebens. Professor W. made a personal study of the topography of Thebes in 1890, and subsequently furnished to

Hermes this paper of 52 pages on the Seven Gates of Thebes. He points out *inter alia* how foolish Athens and Thebes were in accepting battle at Chaeronea; but apart from this utterance of strategical science, the main point of the paper is to show that, as a matter of fact, Thebes never had more than three gates. He argues that the rivulets of Dirke and Ismenos formed the limits of the city proper, and that it is not feasible to trace the *περίβολος* of Cassander's restoration, 316 B. C., by present masses of brick. A study of the ancient authors exhibits a list of twelve distinct names of gates. Pausanias really describes no more gates than three. The surface of Thebes, W. says, p. 224, postulates but three gates. Pindar's *ἐπτάπυλοι Θήβαι* is an utterance of "well-founded pride," to designate the "Grossstadt." W. thinks that the ancient epic writer of the Thebais invented the seven gates to fit them to the seven heroes, or *vice versa*. "Ein (p. 228) und derselbe Willküract einer dichterischen Phantasie hat diese Zahlen geschaffen." Some of Wilamowitz's positive suggestions are fine, perhaps too fine, e. g. when he perceives that Euripides in the *Phoenissae* describes a city *invested*, the more so because at the time of composition *Athens was invested* (p. 232). As for the S. c. T., W., in opposition to Beloch, prefers to recognize in the legend an element of substantial history rather than to translate this legend also into meteorology.

H. Diels, *De Dionysii et Photii lexicis*.

K. Strecker, *Zu Erotian*. Erotianus was a contemporary of Nero. He wrote τῶν παρ' Ἱπποκράτει λέξεων *συναγωγή*, which, however, has probably not come down to us in the original form. Str. criticises the last editor (Klein, 1865) for unfounded views, e. g. that Erotianus made use of a Hippocrates glossary by Didymus. Further on Erotianus is compared with Hesychius, as Str. does not believe that he owed anything to Hesychius or to Pamphilus. He did use, and use freely, the great glossary of Aristophanes of Byzantium, at least indirectly through the glossary of Bakcheios, the latter being the main source of Erotianus. Str. prints an alphabetical list of *lemmata*, marking with an asterisk those whose origin seems doubtful. This paper is an excellent illustration of that type of compilations which are composed almost without any system, order or clearness—*rudis indigestaque moles*.

Reitzenstein, *Die Inhaltsangabe im Archetypus der Kallimachos Handschriften*.

E. G. SIHLER.

#### ZEITSCHRIFT DER DEUTSCHEN MORGENLÄNDISCHEN GESELLSCHAFT.<sup>1</sup>

Vol. XLVII, Heft I and II.

Pp. 1-53, 173-225. Ġarval b. Aus, Al-Huṭey'a, i. e. the ugly, was a contemporary of Mohammad. He participated in the great revolt (*ridḍa*) against the prophet and his adherents (H. 11), but seems to have made his peace with the victorious Abū Bekr. For the remainder of his days he led the life of a wandering poet. In appearance as well as in character he was the Hipponax of Arabic poetry, an intensely coarse nature, expressing itself in coarse tones. Avarice and covetousness were the dominant traits of his character,

<sup>1</sup> See A. J. P. XIII 378.

and whosoever did not satisfy these to the full extent was ridiculed unsparingly in the poet's *Hiḡās*. The bulk of his poems is made up either of songs of praise of individuals and whole tribes for their deeds of kindness and hospitality toward the unbidden guest, or satires full of the coarsest language, if kindness and hospitality were denied. For this reason he, with others, was persecuted by the caliphs 'Omār and 'Oṭmān. In default of a fitter subject, he often composed satires on his own ugliness. And yet he was considered by later Arabic poets and grammarians as one of the best of the earlier poets. His *Divan* was collected with the greatest zeal and care by the best scholars of the second and third centuries after the *Hegira*. Ignaz Goldziher prints the Arabic text of the first ten poems with critical notes, taken partly from manuscripts left by the late H. Thorbecke.

Pp. 93-129. The relation of Egyptian to the Semitic languages, although studied by many scholars, has not yet been satisfactorily determined. Adolf Erman endeavors to throw additional light upon this obscure subject, and the grammatical as well as lexical similarities and peculiarities of the two great linguistic families. A grammatical sketch of the Old Egyptian language, as it is found in the so-called pyramid texts, discovered in 1880 and published by Maspero in the '*Recueil de travaux*,' etc., since 1882, shows the greatest similarity between the two languages, so that one could readily infer that they belong to the same group. This striking similarity, however, vanishes when we come to study the lexicographical material of these languages. The peculiarities are greater than the similarity, and where the latter exists we usually have loan-words either in the Semitic or in the Egyptian. The latter is the case especially during the period of the new empire, when every Egyptian and Coptic word of a sound similar to that of a Semitic or other foreign word is suspected as a borrowed word, unless its history can be traced back through the middle empire. Thus we have e. g. Egypt. *prhi* 'to bloom' from Hebr. פָּרַח; *ptr* = פָּתִיל 'thread'; *hḏnw* = הָדַם; Coptic *ḥmḥ* 'vinegar' = Arabic ḥamīda 'be sour' (Lagarde, *Übersicht*, 61); *ḥbr* = חָבַר 'ally'; *šbd* = שָׁבַד 'staff'; *dbr* perhaps from דְּבִיר 'holy of holies.' On the other hand we find a great many Semitic words borrowed from the Egyptian, a fact not sufficiently noticed in Hebrew dictionaries. We quote אִיפָה from *ip-t* (Coptic *oupe*); אֵיל 'ram' from \**ir* (Copt. *oile*); אֵר from *itrw* (*iotru*); עֵין 'well' from \**n* 'canal'; אֲבִיּוּ from *bin* 'bad, low' (see, however, Lagarde, *Übersicht*, 195 and 198); אֲבָגַט = *bnd* 'girdle, tie'; בָּחַן from *bḥn-t* 'watch-tower'; גָּבַל from *nfr*; נָתַר from *ntr*; לָבִיא perhaps from Egyptian *rw-bw* (Coptic *λαβοι*); הַבְּנִים from *hbnī*; הֵין from *hnw*; הַנְּפָה 'dedication, dedicatory offering' from *hḥk-t* 'sacrifice.' Again, *ḥmūt* 'red jasper' = אֲחַלְמָה; *ḥnd* 'a cereal' = חֲנָה 'oats,' and *ḥtm* 'seal' = חֲתָם; *ššn* (Coptic *šōšēn*) 'lotus' = שִׁשְׁנָן = σοῦσον; *sft* (*sēfēt*) 'sword,' whence Arab. *saifun* 'the same' = ξίφος. *Qēbēt* 'pitcher' = קֶבֶת (κάβος); *qmḥ* 'a bread' = קֶמַח (Assyr. *qēmu*); *gīf* 'monkey' = קֶף; \**tab* = תָּב (Arab. *dubb*); *ṭwf* 'papyrus' = טָוֶף; *ṭēbēt* = תְּבֵה; *qō* 'seal' = טָבַעַת; *qēt* (Coptic *qoit*) 'olive' = תֵּית. The general result is: "So wäre denn das Aegyptische gegenüber den semitischen Sprachen als ein Idiom starker lautlicher Zersetzung und Entartung anzusehen; es spielte neben ihnen etwa die Rolle, die das Englische neben dem Deutschen, das Französische neben dem Italienischen spielt." [Also see F. Hommel in Delitzsch and Haupt's *Beiträge zur Assyriologie*, II 342-58.]



Pp. 130-35. A. Kohut believes that 'מְסִיכָה in Talmud Kiddush, 21 b, means 'chess,' and was called so after Iskander, i. e. Alexander the Great, through whom the game is reported to have been introduced in India.

Pp. 136-48. Th. Nöldeke sends remarks to W. Geiger's excellent translation of the Pahlavi book Yātkārī Zarērān.

Pp. 146-47. E. Leumann notes the fact that the price of the Jaina books, thus far so very high, has been reduced to one-third of its former amount.

Pp. 149-72 contain a long and searching review by F. Philippi of J. Barth's Nominalbildung in den semitischen Sprachen, II (Leipzig, 1891).

Pp. 226-68. Most interesting for the student of comparative lexicography is Hübschmann's excellent article on Syriac and Arabic loan-words in Armenian. He discusses carefully the Armenian equivalents of the Semitic sounds, and then examines 136 Syriac and 75 Arabic loan-words, of which he rejects 44 altogether. Many Syriac and Arabic words borrowed by the Armenian are themselves ultimately from the Greek, viz. ἀγωγός = Syr. ܐܘܓܘܓܐ = Arm. *agugayk*; ἐξορία = Syr. ܐܚܣܪܐ = Arm. *ak'sork'* (exile); ζεύγος = Syr. ܙܘܓܐ = Arm. *zoigk*, and ζεύγμα (ζεύμα) = Arm. *zōm*; κἀδος, from Hebr. ܕܕܐ, returned to the Syriac as *qadsā*, borrowed by the Armenian as *katsay*; Syr. *karhednā* travelled to the West as *καρχηδόνιος* (Lat. *chalconius*) and to Armenia as *karkehan*; Arabic *qūrḡūr* became Greek *κέρκυρος* and Arm. *karkuray*; Syr. *qaqḡwānā* = Greek *κακάβη* and Arm. *kaka'v*; etc.

Pp. 269-76. J. Jolly continues his contributions to the history of Indian law (cf. A. J. P. XII 106), describing the Dhasmaśāstra MSS of the East India Office, as published in the Catalogue of the Sanskr. MSS in the Library of the India Office, Part III, London, 1891. They treat 1) of the original institutes of law, 2) General digests of law, and 3) Works on the civil and sacred law.

Pp. 280-91. The decipherment of the seal inscriptions and coins of the Sassanian period in the Pahlavi language has not made any considerable progress since Thomas and Mordtmann. Of late, Paul Horn has published two books on these gems and coins belonging to the Berlin and British Museums. F. Justi sends a number of notes on 1. the article of Thomas (Journ. Roy. Asiat. Soc., vol. 13, 1852); 2. Mordtmann's publication of seals in vols. 18, 29 and 31 of the ZDMG; 3. to P. Horn's article in ZDMG, vol. 44, 650 (A. J. P. XII 108), and to his two books mentioned above.

Pp. 291-300. C. Bartholomae prints a second instalment of his Aryan notes, interpreting words and passages occurring in the Rig-Veda, Avesta and the Behistun inscriptions.

Pp. 311-19. R. O. Franke. Another proof that even in the so-called folk-literature the doctrines and canons of Pāṇini pave the true way for the correct understanding of the linguistic phenomena is the explanation of Pali *maññe* (Sansk. *manye*, Pāṇini, I 14, 106), which, used elliptically in ironical sentences, is explained as = 'forsooth.' Another paragraph deals with the infinitive cum instrumentali in Pali; *Dvandas* in the singular, with the gender of the last member of the sentence, and instrumentals in -ā from *a*-stems in Pali.

Pp. 320-23. J. H. Mordtmann explains the expression **ما یرذا** 'our farmer' occurring on the Musnad (i. e. dedicatory tablet) of Jerīm as a transcription of the Sabaeen word **מירן**, found on bronze tablet I, published by Osiander.

Pp. 324-29. Hübschmann interprets Armenian *jatagov* originally 'interceder, mediator,' from Pahlavi *jātagav* = Old Persian \**yātagauba* 'Anteil-sprecher'; Arm. *azd* 'news, report' = Pahlavi *azd* = Old Persian *azdā* from Sanskr. *addhā*, found also in Daniel, II 5 and 8 as **אזדא**; Arm. *hrovartak* 'edict, decree' = Pahlavi *fravartak*, also found in Aram. **פרורקין**; *vaspurakan* = Pahl. *vāspuhrakān*, and *sepuh* are names of the nobility; *maškaperčān* 'tent of the Persian king,' from Pahlavi *maškāparčān*; *vašχ* 'usury,' from the Persian, Pahlavi *vaχš* 'interest of money'; *sur* 'unjust, false,' from Persian *sur* 'falsehood, lie.'

Pp. 330-98 contain a long article by A. Socin on Moḥammad el Wanāl's *Eš-šex Matlûf* (A. J. P. XIII 373).

Pp. 399-411. D. H. Müller praises Leo Reinisch's *Saho-sprache*, 2 vols. (Vienna, 1889-90).

Pp. 411-12. E. Nestle explains Qāmeç (,) as a combination of the Xölem point (.) and the Pathax line (-); Seghol (,) may be a combination of Çere (..) and Xîreq (.).

W. MUSS-ARNOLT.

## BRIEF MENTION.

To his *Euripides Hippolytus, griechisch und deutsch* (Berlin, Weidmannsche Buchhandlung), von WILAMOWITZ-MÖLLENDORFF has prefixed an essay—"Was ist uebersetzen?"—which every one who has undertaken to translate will read with painful interest. The brief treatise is full of pregnant sentences and fertile suggestions, but all the seed-vessels of Wilamowitz's thought are barbed, and the reader feels as if he were personally scratched, especially if he has ever dared to translate into the metre of the original. It is only the philologist, W.-M. maintains, that can make a translation; but translation is nothing philological, and the vision of the ideal which only the philologist can have must be paired with the artist's hand. The translator must be competent to constitute the text of his author, he must be a perfect master of the science of metre, he must be able to translate into the language of the original as well as out of it, and not only so, but into the style of the original, he must take up into himself the full meaning of the poet's creation and reproduce it as freely as he has absorbed it. And yet, hard as the task is, it is one that the philologist cannot put aside, as Haupt used to do. He must not content himself, as Haupt did, with saying that ἐπεὶ γ' ἀφέλεσθέ με δόντες cannot be translated with its γε, with its participle. The philologist as a teacher must translate or else keep back a great part of his understanding of the author. Haupt said: "Translation is the death of understanding." Wilamowitz says: "True translation is a metempsychosis." Agreed. But in that metempsychosis what strange forms may appear! One thinks of Ennius's peacock, of Lucian's cock, and the swan note of the antique loses its charm when it is transposed into the squawk of the one or into the crow of the other. The trouble lies in the inevitable association of ideas. For instance, in Euripides' Ode to Eros we read:

οὐτε γὰρ πυρὸς οὐτ' ἄστρον ὑπέρτερον βέλος,  
οἷον τὸ τᾶς Ἀφροδίτας ἦσαν ἐκ χερῶν  
Ἔρως, ὁ Διὸς παῖς,

which becomes in Wilamowitz's metempsychosis,

"sengende flamme noch himmlische blitze  
brennen so heiss wie die pfeile der Kypris.  
Eros schiesst sie, das himmlische kind."

Doubtless the German is worthy of Goethe. Of this Germans may judge. But the juxtaposition of 'himmlische blitze' and 'das himmlische kind' is not pleasing, and who that has ever said or sung the good old song can keep out of his mind

"Kein Feuer, keine Kohle kann brennen so heiss  
Als heimliche Liebe von der Niemand nichts weiss"?

In this rendering Phaidra's case becomes Gretchen's case, and the metempsychosis goes bravely forward. But homely simplicity is not noble simplicity.

Mr. GRANT ALLEN, like Wilamowitz, does not believe unreservedly in the principle of translating into the metre of the original, and in his *Attis of Catullus*, which forms No. VI of the dainty *Bibliothèque de Carabas* (London, David Nutt), he has not undertaken a hopeless rivalry with Mr. Ellis's wonderful *tour de force*, but has chosen instead a rapid logaoedic movement, of the iambo-anapaestic order, which is intended to give and succeeds in giving much more of the orgiastic tone than is to be heard in Tennyson's 'Boadicea,' which people will persist in calling Galliambic. The large use of alliteration, which Mr. Grant Allen's version has in common with the original, reproduces what may be called the timbrel effect of the piece, and whereas the jingle of rhyme might be impertinent elsewhere, it is in place when one has to do with the *typanum, tubam Cybelles*. But the translation, however well done, is an excuse for much other matter which transcends the space of 'Brief Mention.' 'In his poem of the *Attis*,' we are told, 'Catullus, a Celt of Gallia Cisalpina, fired and inspired by all the perfervid fancy of the Celtic race, has enshrined for us nobly, in immortal verse, his own transcript of the weird Oriental dirges he had heard himself during his Asiatic wanderings.' Perhaps if we did not have the original of *Ille mi par esse deo videtur*, we might speak of Catullus as having enshrined in immortal verse the ardent love-songs he had heard himself in the suburbs of Verona, and it is hard to believe that *Super alta vectus Attis* is wholly independent of the Greek, though Wilamowitz thinks that the *Attis* is an imitation rather than a translation of Callimachus (Hermes, XIV 197). "Seine *Attis*," says W., "ist kein Document für den religiösen Sinn ihres Verfassers oder ihrer Zeit, sie ist vielmehr ein Meisterstück der Nachahmung Alexandrinischer Kunst in Metrum, Sprache und Stil." But all this does not lessen the value of the *Attis* as an incorporation of orgiastic worship, and it is to the study of the *Attis* as a document of early beliefs that the bulk of Mr. Grant Allen's volume is dedicated. In a long excursus he undertakes to harmonize the ghost-worship of Spencer with the tree-worship of Frazer. The ancestor is the god and the tree is the god, for the ghost of the ancestor lives on in the tree which his body nourishes. The last excursus is on the Galliambic metre, which Mr. Grant Allen makes out to be an iambo-anapaestic measure in a way that will not satisfy metricians, but may serve to justify after a fashion his choice of an English metre in which to render the *ravidus furor animi* of the *Attis*.



## RECENT PUBLICATIONS.

Thanks are due to Messrs. B. Westermann & Co., New York, for material furnished.

### AMERICAN.

Cook (A. M.) Macmillan's Shorter Latin Course; rev. and enl. for the use of American schools by J. C. Egbert, Jr. New York, *Macmillan & Co.*, 1892. 10+208 pp. 16mo, cl., 40 cts.

Dodge (T. A.) Caesar: a history of the art of war among the Romans. Boston, *Houghton, Mifflin & Co.*, 1892. 16+789+3 pp. (Great Captains Series, No. 3.) 8vo, cl., \$5.

Garnett (R.) A Chaplet from the Greek Anthology. New York, *F. A. Stokes Co.*, 1892. 4+82 pp. il., 12mo, bds., \$1.50.

Goodell (T. D.) Greek Lessons. In 2 pts. Pt. 1. The Greek in English. Pt. 2. The Greek of Xenophon. New York, *H. Holt & Co.*, 1892. '86-'92. 9+376 pp. map, sq. 16mo, cl., \$1.25.

Mexican and South American Poems (Spanish and English); tr. by E. S. Green and Miss H. von Löwenfels. San Diego, Cal., *Dodge & Burbeck*, 1892. 398 pp. 12mo, cl., \$2.

Thumb English Dictionary. New York, *F. A. Stokes & Co.*, 1892. 386 pp. (The Thumb Series.) por. 64mo, cl., 50 cts.

### ENGLISH.

Arabic Chrestomathy in Hebrew Characters. With a glossary. Ed. by H. Hirschfeld. 8vo. *Paul, Trübner & Co.* 7s. 6d.

Carpenter (W.) A Comprehensive Dictionary of English Synonyms. 8th ed., rev. and enl. by the Rev. W. Webster. Cr. 8vo, 300 pp. *Ward, Lock, Bowden & Co.* 1s.

Cassell's English Dictionary. Ed. by J. Williams. New ed. 8vo, 1020 pp. *Cassell.* 3s. 6d.

— Latin Dictionary (Latin-English and English-Latin). Rev. by J. R. V. Marchant and J. F. Charles. 8vo, 9to pp. *Cassell.* 3s. 6d.

Duhamel (J.) Advanced French Prose Composition. Cr. 8vo. *Percival.* net, 4s. 6d.

Eutropius. Books 1 and 2. With notes, vocabulary and exercises by W. Welch and C. G. Duffield. 18mo, 108 pp. *Macmillan.* 3s. 6d.

Fennell (C. A. M.) The Stanford Dictionary of Anglicized Words and Phrases. Ed. for the Syndics of the University Press. 4to, 828 pp. *Clarendon Press.* 31s. 6d.

Krummacker (M.) A Dictionary of Everyday German and English. Cr. 8vo. *Hachette.* 5s.

Macmillan's Course of French Composition: Second Course for Advanced Students. By G. Eugène Fasnacht. Cr. 8vo, 404 pp. *Macmillan.* 5s.

Nuttall's Standard Dictionary of the English Language. New ed. 8vo, xvi + 816 pp. *Warne*. 3s. 6d.

Steingass (F.) A Comprehensive Persian-English Dictionary. Imp. 8vo, viii + 1539 pp. *W. H. Allen & Co.* 63s.

Storm (J.) French Dialogues. Authorized English ed. By George MacDonald. Cr. 8vo, 234 pp. *Macmillan*. 4s. 6d.

Theocritus. Idylls and Epigrams. With English notes by Herbert Kynaston (formerly Snow). 5th ed. 12mo, 266 pp. *Clarendon Press*. 4s. 6d.

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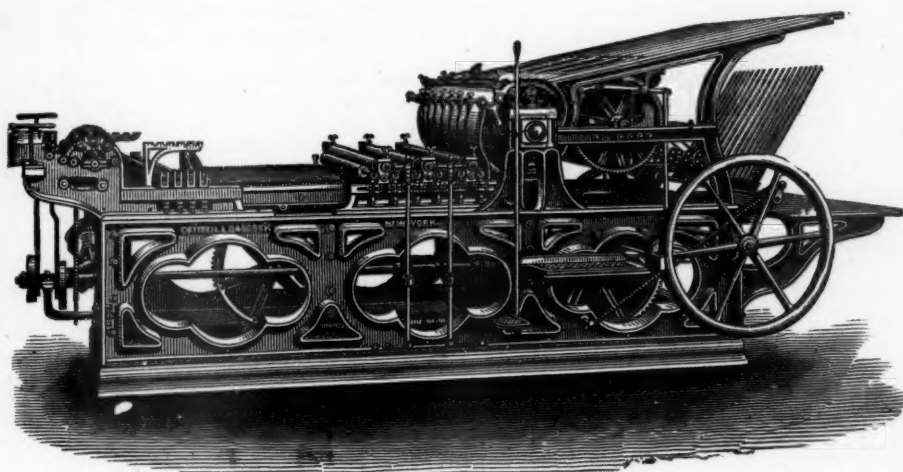
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